

Hope for free Angola without Western help

Bert Witvoet

JAMBA, Angola — For the first time anywhere, an anti-communist resistance movement may be overthrowing a Soviet-backed Marxist regime, according to Canadian journalist Peter Worthington. He bases his report on a month of living and travelling with the guerrillas in Angola, seeing the war firsthand.

The guerrilla group is called UNITA — National Union for the Total

Independence of Angola. It is fighting a concentrated war against 35,000 Cuban troops, 1,500 Soviet advisors and Angolan troops loyal to the Marxist government. So far UNITA has managed to wrest one-third of Angola from the control of the Angolan regime.

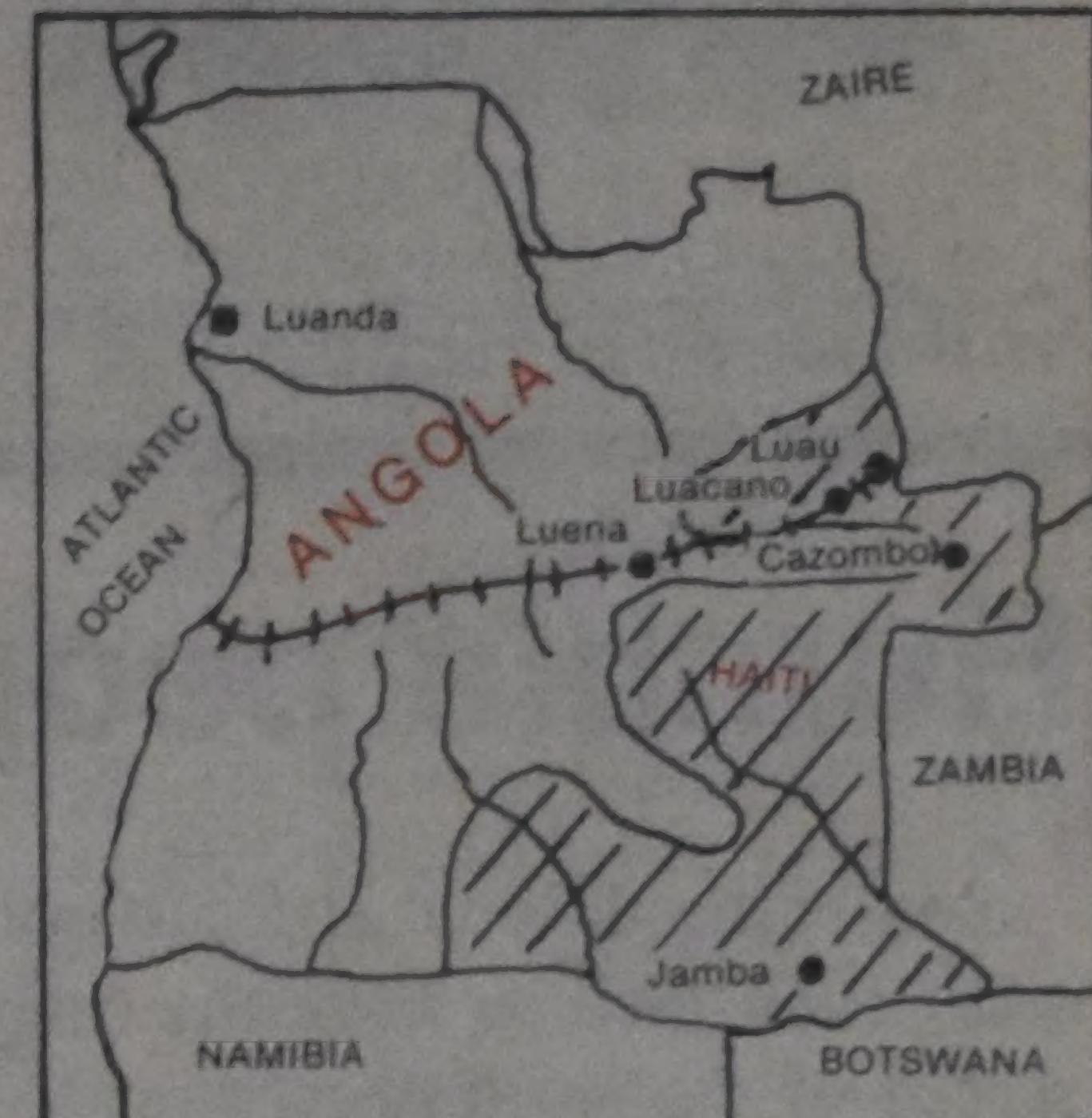
Broken promises and oppression

Angola won independence from Portugal in 1975. There were three

political parties in existence at that time: the American-backed FNLA (National Front for the Liberation of Angola), UNITA and the Marxist MPLA (Popular Movement for the Liberation of Angola). The MPLA seized power in mid-1975, in spite of promises to hold elections, and invited Cuban troops in to support them.

At the request of the United States and FNLA, South Africa invaded Angola and was in the process of defeating the 12,000 Cubans with 2,000 South African troops. But the United States backed off and South Africa withdrew from Angola. Since that time the FNLA has ceased to exist.

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Christianity Today questioned on China coverage

HONG KONG (EP) — Jonathan Chao, director of the Hong Kong-based Chinese Church Research Centre (CCRC) has sent an open letter to *Christianity Today* (CT), challenging that magazine's coverage of the evangelical church in China. At issue is CT's characterization of China's Three-Self Patriotic Movement (TSPM).

The CT article in question was also reprinted in the December issue Chinese edition of *Decision* magazine, published by the Billy Graham Evangelistic

Association.

"We are concerned because that article seems to be conveying the impression that *Christianity Today* is seeking to present the Three-Self Patriotic Movement as an authentic representative body of the Protestant Church in China that is quite evangelical in character," says the open letter, which is signed by CCRC director Jonathan Chao. "In view of the trust that the Christian public has placed in your magazine as a leading evangelical voice in America, this selective, impressionistic article by Tom Goosmann and Edward E. Plowman can, and most likely will, do great damage to the cause of the Gospel in China, unless necessary corrections are made."

The CCRC letter says that CT's article portrayed the TSPM as an expression of evangelical Christianity in China. While there are evangelical pastors in local TSPM churches, says the CCRC, the national leadership is "far from evangelical."

Freedom to worship questioned

The CT article quoted K.H. Ting (Ding Guangxun) who said, "a growing church [has had] ... the freedom to worship, propagate its faith, educate its youth, live in Christian homes, [and] publish journals, books, and Bibles." CCRC contends that this is true only of TSPM-affiliated believers, and cites examples of persecution of non-TSPM believers.

"From 1982 to 1984 local Christian meetings which refused to register with the TSPM or the Religious Affairs Bureau were systematically closed, and

Continued on page 5 ...

New Canadian evangelical magazine to be released in 1987

Margaret Griffioen

ST. CATHARINES, Ont. — January 1987 is the target date for release of the first issue of *Christian Week*, a bi-weekly Canadian evangelical news magazine. This magazine will provide evangelical denominations with an adequate "means of learning about, and enhancing each other," says Harold Jantz who is spear-heading the magazine's development.

Jantz, former editor of the *Mennonite Brethren Herald*, and the Fellowship for Print Witness (a group formed to publish the new magazine) feel there is a need for a publication which "gives greater visibility to the evangelical churches in Canada, their people, their message, their activities. The secular media and people in government have very little help in learning what evangelicals believe and do."

Denomination oriented

The magazine should complement, not compete with *Faith Alive*, (recently changed to *Faith Today*) says Jantz. "*Faith Today* speaks for Canadian evangelicals [as a group]. We hope to

provide more a sense of church denominations within the evangelical community.

"We want to provide this community with news analysis, church news, as well as articles dealing with Christian daily life, family, ethical, social and cultural issues," says Jantz. "We want to challenge evangelical denominations in their common life and provide a forum for sympathetic critique of each other."

Inaccurate picture of evangelicals

At a promotional meeting January 13, in St. Catharines, Jantz pointed out that the media and government tend to present an inaccurate picture of evangelicals. *Christian Week*,

Continued on page 5 ...

Thinkbit

How can one person be all of the following: the wrong man in the wrong place at the wrong time? Isn't it sufficient to be the wrong man in the right place at the right time?

From a conversation

Parliament reports on future immigration levels

Henry de Jong

OTTAWA — The 1985 Annual Report on Future Immigration Levels, released towards the end of that year, announced a "moderate, controlled increase" in immigration levels in order to forestall a predicted decline in the Canadian population.

The report lists statistics showing that the present fertility rate is now down to about 1.7 children per couple, well below that needed for Canada's population to sustain itself through natural reproduction. Even given the current level of immigration to offset this natural decrease, it is predicted that the population will begin to decline by the turn of the century.

In response to this, the Ministry of Employment and Immigration has set the overall immigration level at 105,000 to 115,000 for 1986, an increase of 20,000 (25 per cent) over last year. The ministry expects to add another 10,000 to this level in 1987.

The report also cites the contribution of immigrants to economic growth and job creation as a reason for the increase.

It does not accept "the popular misconception that immigrants take jobs away from Canadians."

In fact, the selected worker — independent immigrants category — will experience by far the largest increase, from 13,000 to 33,000 (spouses and dependants included). The federal government expects that these people will augment capital formation, expand consumer demand for Canadian goods and services and bring needed skills and energies to Canada's labour market.

Business immigrants will also be more sought after. The government hopes to increase their numbers from 7,000 to 12,000. This figure includes two dependants for every applicant, compared to 1.2 dependants for every selected worker.

The report announces the creation of a new category of business immigrant — the investor. Investors will be required to have a proven track record in business as well as a net worth of at least \$500,000.

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Leisure time is essential p. 12
Is your church a hospitable church? p. 13

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Humble people can't fall

Sometimes I find it difficult not only to practise humility; I can't even spell it. Take the time I found myself saying on the screen of the word processor: "A Christian can be distinguished from a pseudo-Christian by his or her *humidity*."

I wonder if that was a Freudian slip. Could I have meant what I word-processed? It can be said, indeed, when Christians hold erroneous opinions that they are "all wet." Is this perhaps because of the distinguishing quality of humidity? Or is the tendency of some Christians to be sentimental attributable to the fact that they are humid Christians?

Then there is the time that I was of the opinion that the apostle Paul was wont to urge his fellow believers "in all *humility* to consider others better." It sounds like good advice. What with so many people pretending to be of nobility it's about time that some of us make the claim to be of humility.

Etymology helps

Of course, the confusion with the word *humidity* comes from the fact that the English language has once again played a trick on us. Where, one may well ask, does that "b" in *humble* come from. The origin of the word is clearly the Latin word *humus* meaning ground. And the Latin derivative taken from the word *humus* is *humilis*, meaning lowly or close to the ground. So, anyone who is humble (with or without the "b"), stays close to the ground, is not lofty or stuck-up.

Knowing the origin of the word *humble* helps us. Consider Matthew 23:12: "Whoever exalts himself will be humbled." Think: whoever raises himself up will be brought down to the ground, cut down to size. A lovely thought, isn't it?

Humble people have a tendency to notice people who are squashed under foot by the proud or who sink down under the weight of suffering. That's because humble people are closer to the ground than arrogant people.

Pride comes before the fall, we're told. That's possible, because you can't fall unless you first attain some height. It goes without saying that humble people don't have to fear falling because they are too close to the ground.

True humility is rare

There is, of course, such a thing as false humility. That means someone is bending down unnecessarily — like a tall

person not holding up his or her head out of a false sense of shame. No one has to crawl on the ground to be humble. There is no need to appear any shorter than you are.

But true humility comes before honour, says Proverbs. Don't blow your image up to the point where you can no longer deliver. Or don't seek the spotlight that scans the heads of a crowd by stretching your neck. Stay close to the ground or in the background. That way you have the best chance of being called up higher, to the seat of honour.

Humility is a rare commodity to a generation that looks in the mirror a lot but does not see its own blemishes. It's a wonder some of us occasionally know how to spell the word right. Not that we walk around with superiority complexes, mind you. Ironically most of us suffer from a sense of inferiority as we practise our lack of humility. If we were more secure in being what we really are, the more so because Christ is our rock and salvation, we would not need to polish our image so much. We could stay a lot closer to the ground, even when others are looking.

Bodies of believers ought to be communities of the humble — people who cannot comprehend the amazing love of the Father for sinners like themselves; who don't like to dwell on the weaknesses of their neighbour because they recognize every act of sin as something they could have done or have done. Humble people are forgiven sinners (saints) with their feet on the ground.

Humility is a yoke

Humble people are what they are because they have heard Jesus' call to take up their yoke and learn from Him. Now what is there to learn about life on the ground from Jesus?

There is first of all the life of Jesus as a lesson in humility. And there are His teachings on humility, encapsulated in the words: "I am gentle and humble in heart." Think of it: Jesus came down from the highest heaven to this earth, to the ground of our existence, to be gentle and humble. We may learn from Him, and in doing so we will find rest for our souls.

And the Lord, who is on high (Psalm 138) "looks upon the lowly (read: "ground people"), but the proud (read: "high-horse people") He knows from afar."

Letters

Concern for proper journalism

We received our January 3 issue of C.C. yesterday and were surprised to find in it the article on Amy Grant by Jeff Adams. Surprised, because *The Hamilton Spectator* carried a Canadian Press article on Amy Grant that same day, which is almost identical with the CP article (obviously reduced in the *Spectator*.)

Clearly your correspondent has simply lifted the CP article and presented it as his own with a few cosmetic changes (e.g. blonde to brownhaired).

I thought I'd call this to your attention because I'm sure that this is not the sort of practice you condone as

proper Christian journalism and would want to correct it.

John Bolt,
Hamilton, Ontario

Concern for proper recognition

Best wishes for the new year. May it be a good one in terms of the Editor's health. And may C.C. attract many new subscribers!

I am somewhat concerned about the close resemblance between Jeff Adam's article on Amy Grant (January 3) and an article in *The Hamilton Spectator* copyrighted Canadian Press.

Somewhere someone is not getting the proper recognition. But perhaps my

concern reveals my ignorance about the publishing world.

Harry Van Dyke,
Hamilton, Ontario

Editorial response

Your observation about the close resemblance between a C.C. article by Jeff Adams and a Canadian Press article in *The Hamilton Spectator* is perceptive. Congratulations!

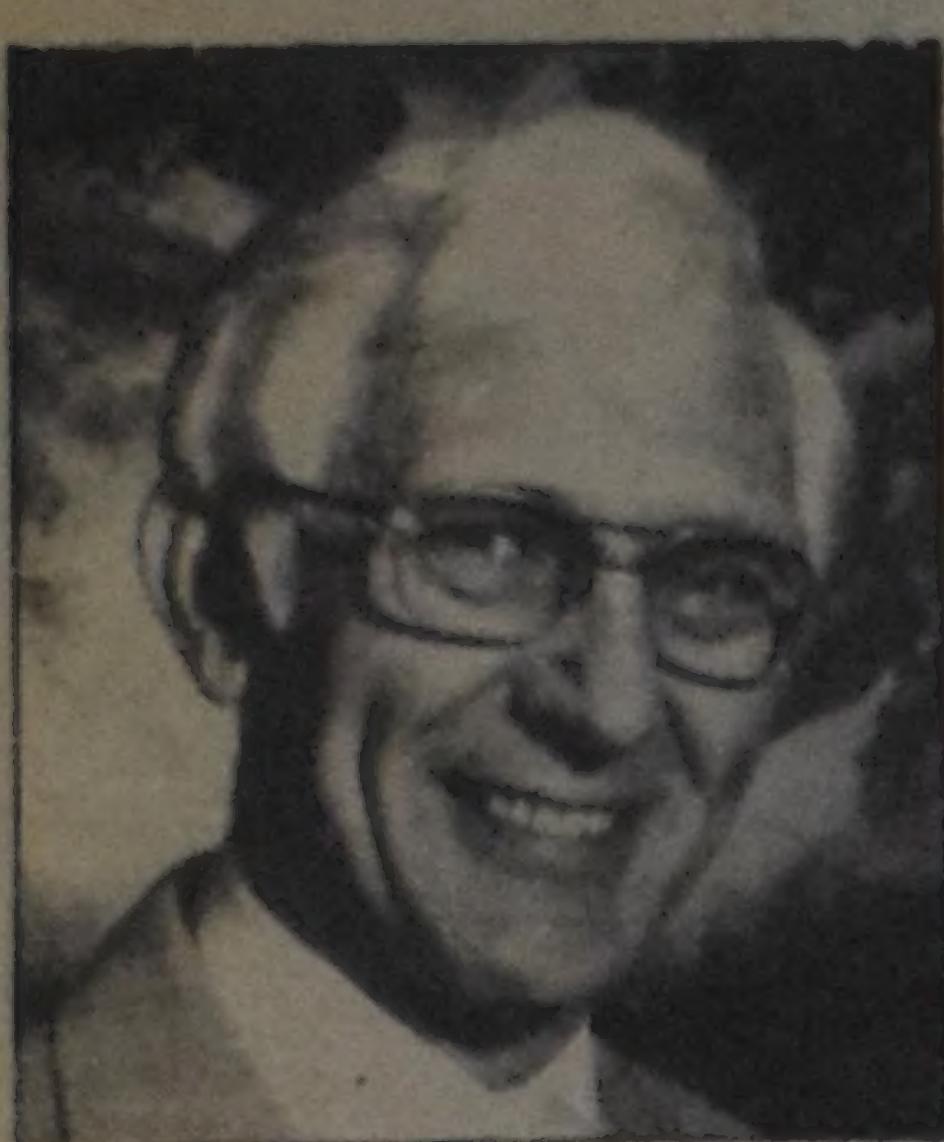
You will be interested to know that Jeff Adams is Canadian Press correspondent in Calgary. That's his job. So, the *Spectator* picked up this story from the CP wire service, although they must have held onto it for a while.

Jeff is also a special correspondent for C.C. That's his hobby. He is, by the way, Christian Reformed through marriage with a Dutch-Canadian girl. He sent us by mail a slightly modified version of the same story he did for CP for our use. So, you see, it's all kosher.

Thanks for drawing the matter of this resemblance to our attention. We can well understand your concerns. On the surface something looked terribly amiss. We don't like to be thought of as not giving proper recognition where such is due, nor would we want to see Jeff Adam's journalistic integrity impugned.

Editor

SKYLIGHTS/WILLIAM R. RANG



"You know," he said, "When you love Jesus it just must show. People must see it in your deeds and hear it in your speech."

Do you know a pious person?

If you were a marine having the privilege of going home for a weekend, you could not just walk out of the camp. No way. Marines are thought to live onboard ship, and in order to leave camp you would have to wait for a trumpet blast announcing that another "sloop" was going to the "dock." Before you could get into the make-believe sloop, you would be inspected. Hair cut, face shaven, buttons polished, crease in the pants nice and sharp, shoes polished, the whole lot. Preparing for this inspection took hours.

One weekend I left camp and went home to visit my parents. I found Mom busy in the kitchen and learned that Dad was in bed with a nasty cold. That evening I volunteered to bring him his supper and half an hour later returned to fetch his plate and things. Dad looked at me, obviously admiring my sharp appearance. Then his eyes twinkled and he said, "Sit down." I sat on the edge of the bed knowing that he wished to discuss something.

Mind you, Dad would never lecture. His unique approach was always one of tremendous wisdom. "Do you know a person who has a real faith?" he asked. I thought for a minute and nodded. Yes, I knew one. "Do you know many?" Again I thought. No, just a few. "How do you recognize one?" Dad wanted to know.

This time I needed to think a little longer. "By their behaviour?" I wondered and I began to understand the link between my looks and faith. I looked sharp and I knew it. Dad liked that, but it was not enough. "Behaviour, yes, but you cannot always observe behaviour. Words, yes. Piety comes out in a conversation, but you cannot always have a conversation. So what you look for is a face. The faces of people who live close to the Lord change over the years." He handed me his empty plate. "You look sharp," was his final remark. As I went downstairs I knew what he had said. I was a brat; an arrogant serviceman and proud of my uniform. Dad had not liked what he saw in my face.

The next day Dad showed me some old photographs of himself in uniform. Yes, he had been a tall, handsome man. And arrogant. "You know," he said, "When you love Jesus it just must show. People must see it in your deeds and hear it in your speech. Don't you think so?"

I nodded.

Without speaking about me, Dad had spoken concerning me. That was his style. I looked at his face as he smiled at me.

Yes, he was a pious man.

William Rang is Principal of the Christian school in Dunnville, Ontario.

Longer Letter

Jesus is the only way

Regarding Dr. Rem Kooistra's feature article: Israel and the Church (C.C., December 20, 1985) — our Lord warned, "A little leaven leavens the whole lump." Sad but true.

Sad that you, Dr. Kooistra, have fallen so far from the Christian faith. It started with the denial of a literal Genesis (*Grace Through Faith*, chapter 9), and the peddling of theistic evolutionism. And now you wish to question the biblical doctrine that there is only one way to God the Father — through our Lord Jesus Christ.

You say, believing Jews believe in the same God as Christians. You are a theologian, and know holy Scripture, but you have willfully ignored it.

I will remind you that our Lord said: "I am the way and the truth and the life. No one comes to the Father except through me; He who does not honour the Son does not honour the Father, who sent Him." And again, "Who is the liar? It is the man who denies that Jesus is the Christ ... he denies the Father and the Son." "No one who denies the Son has the Father" I could go on.

How very unloving Dr. Kooistra — to non-Christian Jews. You are not warning them, while eternity is at stake! Better tell the truth — without the Christ child there is no hope for Jews or Gentiles.

Engbert vander Werff,
London, Ontario

Kooistra responds

My critical friend (brother) takes exception to my statement that we as Christians should "begin with the recognition that believing Jews believe in the same God as we do," even though I added that "they do not know as yet that now 'He has spoken to us by His Son'." (Heb. 1:2)

Believing Jews believe indeed in the same God as we do, the God of Abraham, Isaac and Jacob. Rabbi Daniel Breslauer writes, "God is ... Creator, Redeemer, Sustainer Redemption is as much a divine reality for Jews as for Christians. God's indwelling presence is a fact of Jewish experience no less than of Christian

religious life." (*Dictionary of the Jewish-Christian Dialogue*, pp. 74, 76)

But saying that Jews too worship the only true God does not make Judaism a true religion. Indeed, "Christ is the way, the truth, and the life," as you quoted. (John 14:6) And Peter stated, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:12) We therefore must make the name of Jesus known to His people Israel. (Luke 1:77; 2:32)

Saying all this does not mean, therefore, that we can say with certainty that all Jews and Gentiles who did not believe in Jesus will be forever lost in hell. The final judgment is only God's business; but we have hope, for we know that He is merciful and gracious. This, of course, does not relieve us from our responsibility to proclaim the name of Jesus to Jews and Gentiles by word and deed.

My friend, Romans 11 has it all. Read it carefully and "consider the kindness and sternness of God as sternness to those who fell, but kindness to you, provided that you continue in His kindness. Otherwise you will also be cut off. And if they do not persist in unbelief, they will be grafted in for God is able to graft them in again." (Romans 11:22-23)

Let me conclude with a sentence written by Malcolm Muggeridge in his book, *Jesus*. "What is unique about Jesus is that, on the testimony and in the experience of innumerable people, of all sorts, and conditions, of all races and nationalities, from the simplest and most primitive to the most sophisticated and cultivated, He remains alive." (p. 184)

For further information I recommend reading *A Dictionary of the Jewish-Christian Dialogue* edited by Leon Klenicki and Geoffrey Wigoder. Also interesting is the book *No other Name?* by Paul Knitter. To say more about this important problem of the relationship between the Church and Judaism would require another article.

Dr. Rem. Kooistra,
Waterloo, Ontario

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Recruits "friends and neighbours" for C.C.

I am bringing on a new subscriber. My friends and neighbours would like to start reading your paper.

We have been subscribers for more than 30 years. We like C.C. and the Dutch section; keep it up please.

May God bless you richly.

Mrs. Jake Voogt,
Stonewall, Manitoba

Questions Plantinga's views

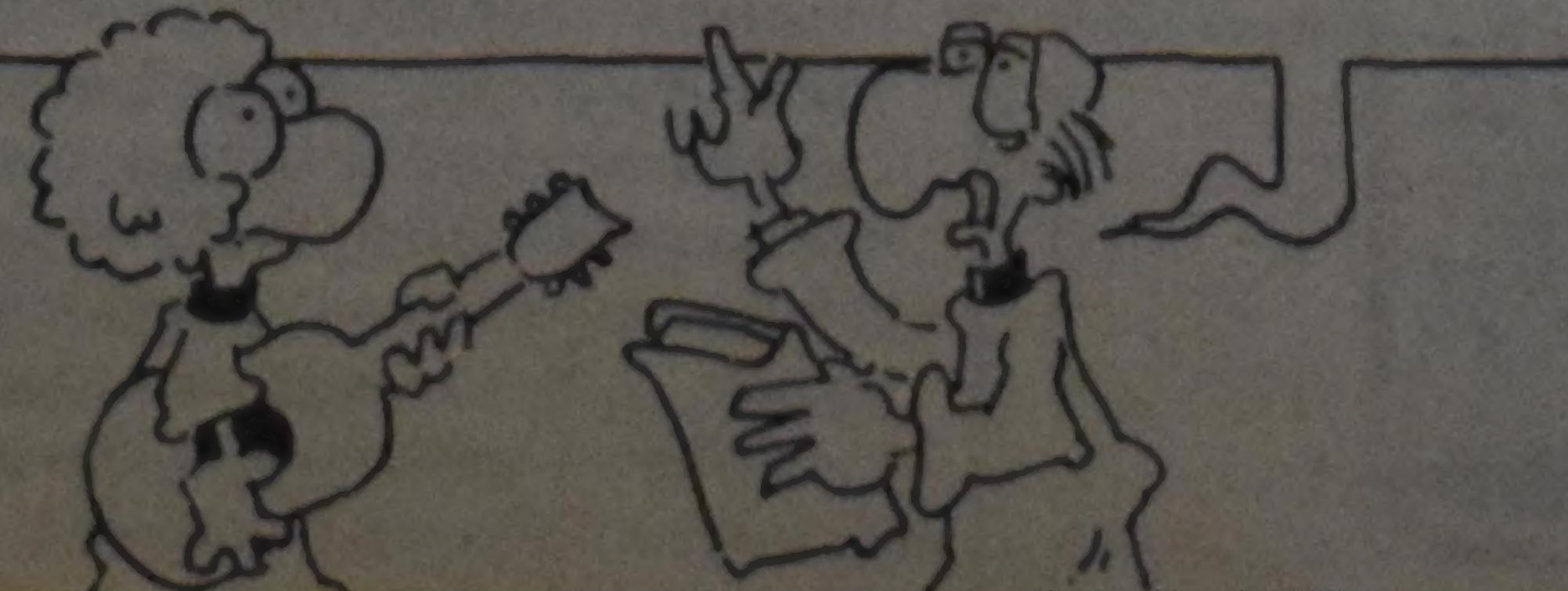
Re: Letter by Hendrik Plantinga dated January 3, 1986.

As Mr. Plantinga knows, the Covenant is a home for the old who are sick and require special meals according to the doctor. If you take up residence there, as a healthy person, you can't expect the same meals as in a hotel or

restaurant. For \$650.00 a month you have a knock at your door every morning to wake you up, free coffee and beautiful hot meals that make the bathroom scale very happy. Nurses are always available in case of emergencies. As well as all of this, one can change money downstairs where Duca has a

Pontius' Puddle

MY CONGREGATION WOULD NEVER STOOP TO NEW-FANGLED IDEAS LIKE CONTEMPORARY MUSIC, VIDEO CURRICULUM, OR DRAMA IN WORSHIP JUST TO ATTRACT LARGE NUMBERS!



little corner. Groceries can also be bought in the tuckshop downstairs. All these conveniences save the elderly from walking to the parking lot.

Mr. Plantinga must have considered this home quite a bargain otherwise he wouldn't have moved there before his time. I would like to suggest that Mr. Plantinga move to Trinity or Hope Towers where he could be independent.

At these towers he could dine alone in his own kitchen without having to look at abstract paintings that remind him of bed pans. Being visited by dignitaries may still take place but that should not be a concern. These people have been instrumental in creating Holland Christian Homes as they exist today.

Klaas Mazereeuw,
Mississauga, Ontario



News

A letter from Allan Boesak to Reformed Christians worldwide

Dear Brothers and Sisters,
For me, 1985 has been a strange and extraordinary difficult year. We have literally gone from crisis to crisis: a calculated, vicious smear campaign, constant threats to our life, work and person, an ever growing cycle of political oppression and violence. During the year, a state of emergency was declared (and is still in effect) in much of black South Africa. Thousands have been detained, undisclosed members are dead. There is an ongoing war waged against our people in the townships, and the children are bearing the brunt of the government's rage at the continuing resistance to apartheid. We ourselves have been detained for and held in

solitary confinement for 25 days.

Throughout this time, thousands of letters have poured in to assure me and my family of support and prayers. It is quite impossible for me to reply to all those letters individually. Hence this letter in RPS which I hope will be read by most of you.

Your support has been wonderful and a source of strength and courage at every level. My wife Dorothy, our children and I are immensely grateful for those signs of love and solidarity. I must also thank you on behalf of the Church Council of Bellville N.G. Sendingkerk. I have found myself surrounded by a wall of prayer, protected by

God's grace and uplifted by your love. We have all come out of these ordeals strong and more than ever convinced of the rightness of our cause. It has been painful, but I know it to be true: it is worthwhile to suffer for the sake of truth, peace and justice.

Even now the difficulties are not over. Many continue to suffer, the struggle against evil

in South Africa goes on. But it is a joy to know of your constant concern and your faithful support. My own faith has grown and I have no doubt at all that our God is working towards the fulfilment of those divine purposes that will bring the Kingdom of peace and justice closer to all our people.

God bless you richly in all you do.

Yours in the service of Christ,

Allan Boesak

This letter appeared among the Reformed Press Service news releases for January. RPS appears monthly, published by the World Alliance of Reformed Churches.

Hope for free Angola without Western help

... continued from page 1.

Because of the oppressive rule of the MPLA regime (Freedom House rates Angola as one of the least free countries in the world), UNITA has gained much popular support. In recent years it has been receiving some assistance from a few neighbouring African countries, including South Africa.

Soviet imperialism greatest threat

Jonas Savimbi, 51, the leader of UNITA, has his headquarters in Jamba, which he calls the "Capital of the Freeland of Angola." He has been accused of being too friendly with South Africa and too soft on apartheid. According to Peter Worthington, Savimbi had replied that as a black man he finds apartheid as repugnant as anyone. But he sees it as a dying creed, having no capacity for growth and expansion. "Soviet imperialism is the great threat to Africa," he had said, "not apartheid."

According to Worthington, what he saw during the four weeks he spent with the guerrillas leads him to believe that UNITA is winning the war against the communists, and it is doing so largely without aid from the Western world.

Worthington wants the Canadian government to reappraise its \$2.7-million-a-year aid program to the Angolan regime. According to Savimbi, the aid is used in the government's war efforts to stop UNITA from overthrowing it.

Worthington also criticizes External Affairs Minister Joe Clark for saying that South Africa's support of UNITA discredits that movement. Mutual concerns about security does not imply approval of apartheid policies, he argues.

"If we aren't prepared to help the rebels, we should at least stop helping their Soviet-supported opponents," he says.

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

Bigotry by any other name ...

"They should be assured ... of the right to manage and control their own schools."
(*Globe & Mail* editorial, December 13, 1985)

What?? Has Canada's "national newspaper" reversed its long-standing hostility toward Christian schools? Does the *Globe* now believe that Canadians should be allowed to have their children educated according to their own convictions rather than those of governments and their secular officials?

I'm afraid not. The editorial refers to French-speaking Ontarians. The *Globe* is expressing support for the Ontario government's proposal to set up a French language school board in the Ottawa area. The newspaper sees this as a helpful step in accommodating Canada's linguistic minorities; specifically to prevent "the rapid assimilation of francophones in Ontario."

I agree that this is a good step. But why were there no outcries of "divisive!" or "promotion of racial bigotry?" Why did no church leader accuse the government of using "Nazi tactics?" That was, of course, the reaction from many, including the *Globe*, when two successive Ontario governments, with all-party support, promised to extend funding for Catholic "separate" schools through grade 13.

Could you imagine the response if Ontario Education Minister Sean Conway would propose the creation of a Protestant Christian board with government funding?

Minorities judged by threat they pose

Why does government support for French-language education meet with applause and Catholic and Protestant schools with such hostility — and often from the same people?

Minorities and other cultures are usually judged according to the *threat* they pose to dominant ideas and institutions. French-Canadian culture, especially when it was intertwined with Catholicism, has met with considerable intolerance from English Canadians because of the threat it posed to dominant British beliefs and institutions.

Today French Canadians are seen as less of a threat. They have largely broken their tie with the Catholic Church and have found champions for their cause such as Pierre Trudeau and René Levesque. Their leaders have also portrayed them as an oppressed minority ("white niggers of America" a popular book once called them). The threat of Quebec separating from Canada also forced English Canadians into accepting the lesser threat of acknowledging the French "fact" as an essential part of Canadian society.

(This new tolerance is in part based on a misconception. Many English Canadians continue to believe that Quebec's place in Canada can be ensured by allowing French Canadians to speak French. This superficial view doesn't account for deeper cultural

differences, but for now it helps the francophone cause.)

Religious intolerance deeper than cultural bigotry

Religious intolerance usually runs deeper than cultural intolerance. Anti-Catholic bigotry, especially against Irish immigrants and French Canadians, is one of the blackest marks on Canadian history.

This bigotry has played a key role in the debate over funding extended to Ontario Catholic schools. Typical was the statement by a feminist group which said that "the very fact that in 1985 public money can be spent to finance the teachings of the Catholic Church against birth control and abortion, against homosexuality and masturbation is a blow to the women's movement." This group was one of many who cannot tolerate government supporting the teaching of ideas contrary to their own ideology.

This hatred of Christian schools is partly based on the perverse notion that Christians (and other religions) appeal to absolutes whereas secular people don't. The belief in the religious neutrality of public schools lies at the heart of that system. Defenders of this view continue to believe the myth that public schools do not discriminate against any religious beliefs.

The very idea of Catholic and Protestant schools challenges this view. They threaten the myth of neutrality which is required to maintain the public school system's dominance. Schools in which French is the language of instruction do not pose such a threat.

For the opponents of Christian education — which unfortunately include many Christian church leaders — the idea of distinct Christian ideas about education conjures up fearful memories of past religious conflict, as well as Moral Majority book burnings. It reminds them of the oppressive morality of their own (often personal) history from which they feel the need to escape.

That's why Indian schools but not Christian schools are accepted within public school boards — as was the case in Calgary several years ago. Their acceptance is due to guilt about past treatment of native people. Christianity is perceived to have been the source of this oppression.

Christianity cannot claim minority status. It is also not a powerful public force that must be reckoned with. And as special interest ideologies receive more government support for their efforts to restrict public expression of ideas many of us don't agree with (e.g. racism, sexism or apartheid), the tolerance for Christian beliefs in education and other public places is likely to diminish even more.

William Van Geest is an analyst for a political consulting firm in Toronto, Ontario.

New Canadian evangelical magazine

... continued from page 1. according to Jantz, should provide these people with an accurate picture of "who we are and what we are doing," even though the main target audience is the "man in the pew." Jantz pointed out that *Christianity Today*, a magazine for the evangelical community in the U.S.A., is also the main religious source for the country's secular media.

"Two thirds of Canadians cannot name a prominent religious person in this country," says Jantz. "Those

who can, usually name two Roman Catholics, Paul Leger and Cardinal Carter. Some know of David Mainse of [the television show] 100 Huntley Street. There's a lot of nominal religion in this country." Jantz sees part of *Christian Week's* task as giving evangelicals "a face" in Canada.

Completed plans

Initial planning for *Christian Week* began in August 1985. Enough funds have been raised to meet current expenses through personal and corporate donations. The

magazine and the Fellowship for Print Witness have been incorporated, have a federal charter and are applying for "charitable" status. Much of the format has also been designed for the proposed 32-40 page magazine. A list of possible writers from various evangelical backgrounds is also being made.

"Our goal is to be totally self-supporting through subscriptions and advertisers after four years of publication," says Jantz. The first year's budget is estimated at \$500,000. This is based on

various start-up costs, printing costs and an editorial staff of six to eight people.

"We are aiming for 6,000 subscribers in our first year. [Currently subscriptions are set

at \$22 per year.] By our fourth year we hope to have 20-25,000 subscribers, who, with advertisers, will make us self-supporting," says Jantz.

Parliament reports on future immigration levels

... continued from page 1.

Humanitarian grounds

In the other categories of immigrants — family class, refugees, persons admitted on humanitarian grounds and retirees — little increase is expected. Family class immigration — the reunification of family members with close relatives already in Canada — still accounts for

close to half of the total number.

The Ministry of Employment and Immigration is planning to accept some 16,000 refugees, 4,000 of whom will be sponsored privately and the rest by the government. The government is prepared to expand this number if "sudden and unforeseen circumstances arise."

The report gives statistics on the number of refugees who came into Canada in 1984. The top 10 source countries listed in order of their contributions are: Vietnam, Poland, El Salvador, Kampuchea, Laos, Czechoslovakia, Ethiopia, Iran, Guatemala and Iraq. Vietnam also ranked highest as the overall source of immigrants.

South Africa — a country in conflict (6)

Uneven press coverage

John Plaatjes

It is correct to demand that apartheid be done away with.

It is correct to assume that South Africa belongs to all its people be they white, black, brown, or whatever skin pigment. It is not a pigmentocracy, as some extreme whites and some extreme black elements would turn it into. But it's not correct to assume that the country belongs to the blacks because they had been there first. No, the opposite is true.

The historical fact is that the original dwellers in southern Africa were the San and Khoi peoples, not the blacks who came from the north. The San group were Stone Age people, small in stature and yellowish in colour, cave and desert dwellers, hunters with bow and arrow who lived from hand to mouth. You'll meet a last remaining group of them used in the film, *The Gods Must Be Crazy*.

The name given to them by the Dutch settlers was *bosjesmannen* or bushmen. James Mitchell devotes a whole chapter (fascinating!) to them in his book, *The Covenant*. A remnant are now under the protection of the South African government to prevent their extinction. For almost two centuries they were fair "game" — they were killed off in droves by black warriors, by hottentots and by whites, all of which kept the cattle that attracted bushmen appetites.

Dutch convenience

The Khoi, a copper-coloured people, dubbed *hottentotten* by the Dutch, were a great boon to the Dutch East India Company ships that plied between Europe and the Far East. Finding fresh roast sheep and cattle and fresh water at the Cape was very convenient, and in 1652 the

A series of eight brief comments on what's happening in and around South Africa by a former South African, who writes, "I'm still in love with my old country and I'm concerned about its fate."

"Council of Seventeen" in Amsterdam decided to make the Cape a halfway house and afterwards a permanent settlement under Johan Van Riebeek.

Only a 150 years later did frontier white farmers and their Khoi workers, far away from Cape Town, meet with negroid black tribes, fierce, warlike, also keepers of cattle and in search of new pastures. These Xosa tribes were constantly on the move, having been pushed southwards by stronger tribes like the Matabele whose king destroyed everything in his path.

Finding fresh pastures for their cattle and meeting strange people with pale faces and covered with clothes, who also kept cattle and built houses, inevitably had to lead to clashes — in fact, to three frontier "Kaffir Wars."

Tribal warfare

The black tribes looked upon the bushmen, the Khoi and the white farmer as their natural enemies. If not for the coming of the white man, the original dwellers of southern Africa would've been wiped out. The Christianizing influences of the missionaries put a halt to large-scale tribal slaughter among the black peoples themselves. Tribalism, we said before, had always been the curse of Africa, along with witchcraft and superstition, and worshipping of the ancestral spirits.

By the time the Voortrekkers arrived in the Transvaal, they found vast areas depopulated and pillaged by the impi's of Moselekatse, warrior king of the Matabele. Everywhere, small and weak tribes were wiped out or driven away. It was a long time before there was any stability and order.

John Plaatjes is a South African immigrant, retired Christian Reformed pastor and Ontario Supreme Court clerk who lives in Port Credit, Ontario.

Christianity Today questioned on China coverage

... continued from page 1. itinerant preachers who refused to join the TSPM were either arrested or made fugitives," says the open letter. "Even today unregistered meetings are considered illegal. Privately published books and Bibles, mimeographed by house church leaders, have been confiscated by local authorities and used in court as evidences of producing and distributing 'anti-revolutionary' materials."

The CT article quoted one leader as saying "the government no longer views the Christian faith as a threat. "Why," asks the CCRC open letter, "does it continue to forbid more Bibles to be taken into China except for one or two copies per visitor? Why does it forbid free itinerant evangelism?"

The letter noted that CT had quoted Ting's assertion that the TSPM was "not under government control or direction." The letter called that statement "propaganda which only uninformed people can believe as truth."

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Church

Marien Van Til, page editor

Pastoral Pondering

Sunday shopping

Jerry J. Hoytema

I believe the Christian community should move into action on the matter of Sunday shopping. An alarming trend is taking place with more and more stores breaking the law by opening their stores seven days a week.

At present, Ontario's store openings are governed by the Retail Business Holiday Act, which demands that stores be closed one day a week with the exception of some tourist exemptions. This law has been challenged by some business people and will come before the Supreme Court of Canada this March, with a decision expected this summer. The Supreme Court is asked to rule on whether Ontario's Retail Business Holiday Act violates the Charter of Rights and Freedoms.

But recently the matter has become even more tenuous. Provincial Premiere David Peterson has said that the Ontario government plans to review the closing law even if the Supreme Court affirms its constitutional validity. Mr. Peterson is quoted as saying, "When you face any law like this one, that's violated so often, then perhaps it is time for an assessment. It may be an issue society in general has moved on, and we have to reflect those changing attitudes."

To make matters worse, the Provincial Tories under Larry Grossman are now prepared to change their stand on Sunday shopping. To quote Grossman, "Our party does support a significant broadening of Sunday shopping, not just an expansion of (designated) tourist areas, but a significant change to open Sundays." The NDP will stand alone in our provincial government opposing seven-day-a-week shopping.

What can the Christian community do? Write to your MPP, the Solicitor General, Mr. Ken Keyes, and the leaders of the political parties in Ontario. Go to your city councils or your municipal governments (which mostly oppose seven-day-a-week shopping) and request that they declare their opposition to relaxing the law and to pass their views on to the provincial government. Write the editors of your newspapers.

When opposing Sunday shopping in our community only two denominations were present before city council to express their opposition. Unless the Christian community acts now, it will not be long before Sunday shopping will be wide open in our communities, drastically changing their character and quality.

It is a known fact that almost all small businesses are opposed to Sunday shopping, and that basically only the multi-national companies, owning the large shopping malls, are interested in seven-day-a-week shopping.

I would ask that the councils of our churches make a statement to the government and motivate the members to express their views. If we wanted to we could send thousands of letters! The time is NOW! Now is the time for the Council of Christian Reformed Churches in Canada to speak on our behalf.

Jerry Hoytema is pastor of the (New Street) Burlington Christian Reformed Church, Burlington, Ontario.

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More gardeners needed for native communities

WINNIPEG, Man. (MCC)

— The Native Gardening project is a program that Mennonite Central Committee can't advertise too loudly in Canada's native communities; there are far more communities willing to accept resident summer gardeners than there are people willing to go to work on Indian reserves.

In 1985, 18 volunteer gardeners were placed in nine communities stretching from the Yukon to Bearskin Lake in northwestern Ontario. "The limiting factor is always the number of volunteers. We definitely have more requests than volunteers," says Eric Rempel, MCC Canada's resource development coordinator for Native Concerns.

Since the program began nine years ago, most of the volunteers have been post-secondary students. But according to Rempel the program is also ideal for healthy retired individuals, and any others who can devote May through August to voluntary service.

Difficult lifestyle change

The project started in response to the fact that Indian people in the last century have had to undergo a big transition from living off the land to a sedentary lifestyle. The change has been traumatic, creating tremendous economic, emotional and spiritual upheaval. Gardening, says Rempel, is a way for Mennonites — traditionally agricultural people — to explore with native people an alternate way of living that has relevance today.

"We send gardening volunteers believing that returning to the land through gardening can be healing."

Some of the communities that received the first volunteers are now promoting gardening on their own. Charlie Chapman, a native on the remote Sachigo Lake reserve, harvested 1,200 pounds of potatoes in one year, with a value of \$1.50/pound. For others vegetable growing may not be as lucrative, but the savings to people on low incomes are significant. Others garden because they want to teach the skill to their grandchildren, or because they are simply beginning to appreciate the taste of fresh vegetables.

Greater understanding

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program, Rempel says, is that it has helped the volunteer gardeners and the native people to understand each other better.

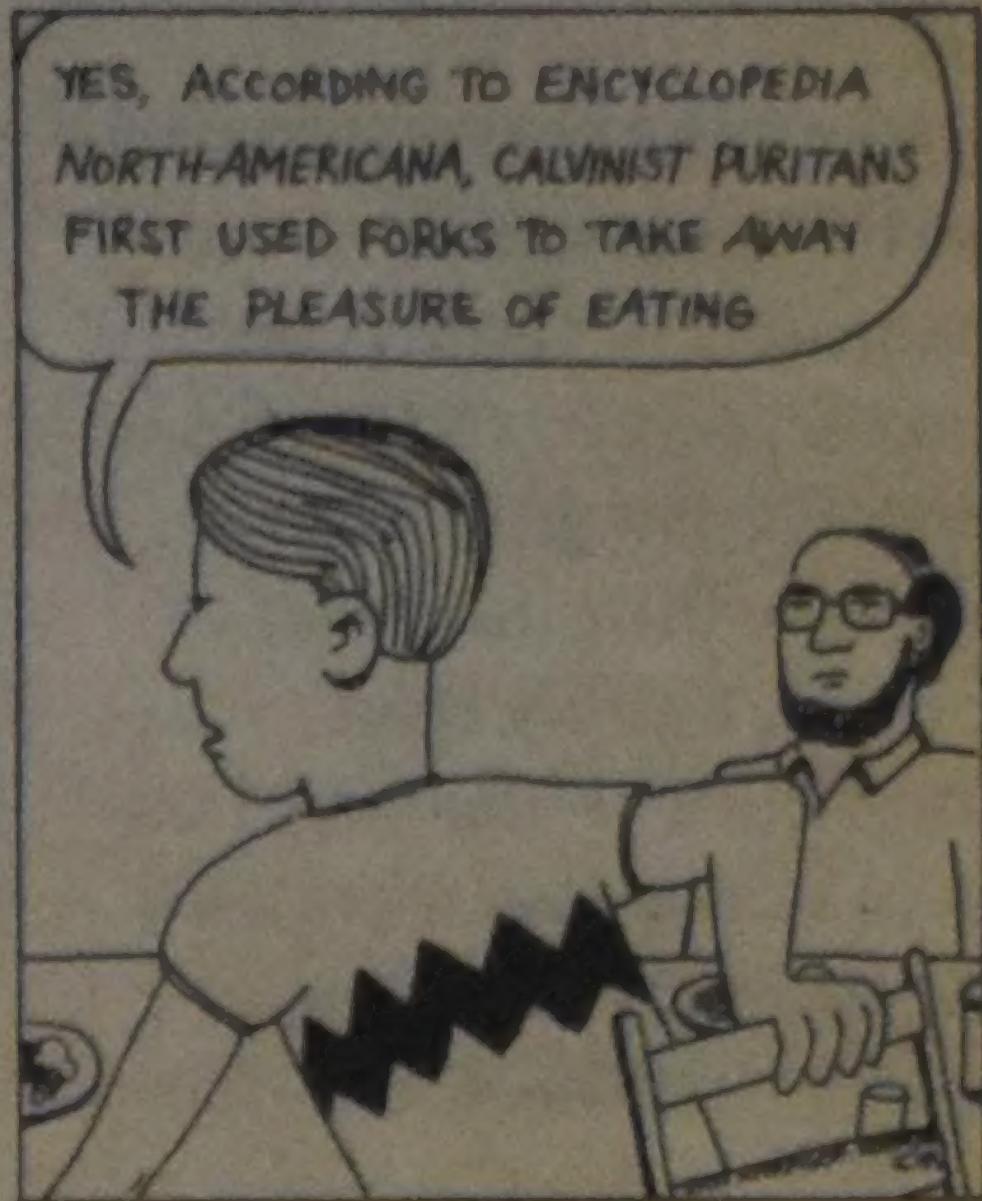
"Primarily we're looking for people more interested in understanding than in judging," says Rempel. "You will come across people who behave differently in a situation than you would. We want people who will say, 'now this I want to understand; why are they doing this?' When you use that approach you become friends, and as you become friends, you become a

stabilizing factor.

"The response from the reserves has been that they are always happy when someone stable moves in. And there is no doubt in my mind that we as Christians need to do something in the face of the forces that are pulling these communities apart."

Those interested in applying for a summer gardening position are encouraged to contact Eric Rempel at MCC Canada, 201-1483 Pembina Highway, Winnipeg, R3T 2C8.

Kuyper's Kapers



Presbyterians evaluate their church paper

Marian Van Til

DON MILLS, Ont., — The *Presbyterian Record* has just released the results of a readers' survey conducted last summer. The *Record* is the monthly denominational publication of the Presbyterian Church in Canada and has an average circulation of about 76,000.

Editor James Ross Dickey (who is also a member of *Calvinist Contact*'s Editorial Advisory Board) explained to *Record* readers that the 566 survey replies received were a "large enough sampling to use in constructing at least a general picture of where we are and where we might go...."

Significantly, number one on the list of what readers would like to see more of was "articles of a

biblical/expository nature." That request, Dickey says, pleases him greatly. Many readers also asked for more space for "You were asking?", a page on which the Rev. Tony Plomps of Richmond, B.C. answers questions about worship, theology, biblical

interpretation, etc.

Second and third on the list of what readers would like more of were articles "by and for youth" and more regional and local news.

The most popular part of the magazine is its extensive *Letters* section, "a healthy sign," says Dickey. Not far behind that are *Features* and musings *From the Editor* himself.

Readers who completed the survey were given a chance to write general comments in addition to answering specific questions. Dickey was especially pleased that "so many singled out the fact that we make a conscientious effort to print both 'sides' of the argument on issues of contention."

Dickey told readers he and fellow *Record* employees deeply appreciated the "many words of support and encouragement" that were expressed. He joked, "It is a great temptation to quote from these comments at length, but I won't. I'll have them bronzed instead."

Expanded family to return to Haiti

Bert Witvoet

Marvin and Peggy DeVries left Haiti with one child on December 1 last year; they are returning two months later with two children. Peggy gave birth to Ryan on January 2 in Guelph, Ontario. Daughter Carla is three years old.

Marvin is field director for the Christian Reformed World Relief Committee (CRWRC) in Haiti. He supervises expatriate and national staff who work toward development in agriculture, health, literacy and deacon training for 800 poor families in 25 communities of Haiti's Central Plateau region.

The DeVrieses live in Port-au-Prince, whereas there co-workers all stay in the northern rural area, about four hours from the capital. Over a million people live in Port-au-Prince; four million live in other parts of the island republic.

Need for diaconal outreach

No attempt is made by Christian Reformed workers to

plant churches in Haiti. According to the DeVrieses, the country is overrun by missions, but none of them have developed diaconal programs. "They are concentrating on 'saving souls,'" says Peggy DeVries.

What CRWRC has done is hook up with an existing mission and become its diaconal arm and it encourages other missions to develop their own diaconal outreach. "We work closely with the Missionary Church Association," Marvin DeVries explains. "Missions are beginning to see how they have created dependency over the years. They are beginning to look at what the Christian Reformed Church and the Mennonites are doing."

One particular focus of the CRWRC program is to develop effective leadership among Haitians. The indigenous form of leadership is typified by President-for-life Jean Claude Duvalier. "Leadership through control is a thoroughly

secular view of leadership," says DeVries. "What we seek to develop is a servanthood approach to leadership."

Enjoy challenges

Peggy DeVries says that she and her husband love to work in Haiti. "We enjoy the people. The climate is moderate; the countryside beautiful. But the most important part is that Marvin can use his talents in important work," Peggy feels.

In Haiti since early 1984, the DeVrieses first served with CRWRC from 1977-80 in Bangladesh, where Marvin was an irrigation engineer and Peggy developed health and income programs for women.

The Christian Reformed World Relief Committee with which they work is a Grand Rapids- and Burlington-based diaconal agency that has development programs in 22 Third World countries, the U.S. and Canada.



The DeVrieses: Baby Ryan, Peggy, Marvin and Carla.

De Wachter ceases publication

GRAND RAPIDS (RES)

On December 31, 1985, the last number of *De Wachter* ("The Watchman"), biweekly Dutch periodical of the Christian Reformed Church (CRC) was mailed. The end of the year marked the end of a 118-year ministry of views and news for the CRC. When *De Wachter* first appeared, the CRC in North America was 10 years old and had a total membership of 5,000, all Dutch-speaking people. Today the church totals 300,000, is largely English-speaking, but has on its roll of churches also Spanish, Korean, Chinese, Navajo, Zuni and French-speaking congregations.

De Wachter was the last of its kind. There is at present no Dutch language church paper published in North America. Its demise marks the end of an era. "It shows the Christian Reformed Church has come of age," said Dr. Woudstra.

be remembered with nostalgia by many, but granted that with the decline in readers for the Dutch magazine, it was inevitable that the end would come. The magazine would have ceased publication years ago if the influx of Dutch immigrants into Canada in the 1950s had not given it a shot in the arm. However, the swift adjustment to English there has meant that the need for a magazine in the language of the "old country" was much shorter than it was a century ago.

Dr. Sierd Woudstra was the last of nine editors to span the history of the paper. He commented that the paper will

UK Methodist and Reformed Churches share faith

LONDON — Reformed churches and Methodist churches in Great Britain have so much in common that they ought to be "proclaiming the Gospel together." This was the conclusion arrived at by the first International Consultation of the World Alliance of Reformed Churches and the World Methodist Council held at London Colney near St. Albans, England, from July 20-23, 1985.

The participants found much common ground, so much so that it was quickly possible to formulate a statement of the common faith to which both Methodist and Reformed churches are called to bear witness. Sin has led to many evils in the world, including the "ecological crisis, fragmentation of community, spoilt personal lives, broken social relationships, hunger due to greed, injustice and racism... Because God loves us He does not right these evils by mere command, but in His love has entrusted to us the ministry of reconciliation in Christ." The "supreme work of the Church" is "to reflect in word

and life this saving work in Christ and so to point the way to hope and freedom...."

Reflecting on their respective heritages, the members of the consultation noted that they had to be both critical of their past as well as grateful for it. "Some Reformed people have accorded undue prominence to subordinate standards. Some Methodists, taking Wesley out of context, have idealized him." "... member churches on both sides can all too easily regard as normative the form of the tradition as they have received it in a particular place, and can be oblivious to alternative forms of the same tradition existing elsewhere."

The consultation also noted specific instances of controversy between Reformed and Methodist, including predestination, free grace, and a different starting point in relation to the church. "Over against Methodist origins, the Reformed point of departure concerned the true nature of the church. The Methodist movement began from a mission to the unevangelized and saw itself at first as a society within the church as it

then was." Another misunderstanding concerned the Methodist teaching on Christian perfection: "holiness means perfect love... In Reformed teaching, distorted emphases have led to antinomianism... and legalism... and this has obscured the priority of grace."

Study shows religion is still "in" in Western Europe

STUTTGART, W. Germany (EP) — Religion plays an important role in Western Europe: two-thirds of all Western Europeans regard themselves as "religious." Most of them pray or meditate occasionally. These are some of the findings of one of the largest empirical surveys ever conducted in Europe.

More than 12,000 citizens of nine countries — Belgium, Denmark, France, Great Britain, Ireland, Italy, The Netherlands, Spain and West Germany — were interviewed. The study was commissioned by a Dutch foundation (the European Group for the Study of Value-systems) and published by *Readers' Digest* in Stuttgart.

Farmers were the most religious professional group, followed by top-level managers, and unskilled workers. Skilled workers are among the least religious. Even among those describing themselves as "un-religious," 23 per cent believe in God and 27 per cent in a "spiritual power."

Moody Bible Institute celebrates 100 years in the city

CHICAGO, Ill. (EP) — In 1986 Moody Bible Institute of Chicago (MBI) will celebrate the 100th anniversary of its founding. For the past century MBI has remained at the same location, expanding from one vacant lot to its present seven-block campus on Chicago's near north side.

Despite expansion, MBI has maintained a commitment to continue as a city-based school. During the past century MBI has considered the possibility of relocating to a more tranquil suburban or rural setting, but each time has recommitted itself to the city.

The school was founded by evangelist D.L. Moody in 1886. Moody envisioned a centre for training men and women in biblical studies, and for teaching the skills necessary for various church-related vocations. Moody saw the placement of such a school in the city as an important asset. The city has been used as a giant laboratory; MBI students move throughout the city acting as Bible teachers, mission workers, tutors in housing projects, visitors to hospital patients and more.

Dr. George Sweeting, sixth president of the century-old school, explained, "Moody Bible Institute has chosen to remain in the city because of the unique opportunity available to us in an urban setting. Cities mean concentrations of people, a training ground for our students. Furthermore, cities set the pace for society. It is significant that when Jesus sent out His disciples, He sent them to the cities."

MBI is a college and graduate-level school enrolling more than 1,400 students annually. Evening schools spread this training to another 2,100 at 21 separate locations in seven states. It's correspondence school, one of the oldest and largest study-by-mail programs in the country, offers courses on both the adult and college level.

MBI runs Moody Press, one of the nation's most prolific suppliers of Bibles and evangelical books, with more than 1,000 active titles. MBI also publishes a monthly magazine with a circulation of 220,000, *Moody Monthly*. And operating from its downtown facilities is the Moody Broadcasting Network. Moody owns and operates 11 radio stations, and also syndicates 30 programs to more than 200 locations across the country through the use of a satellite-fed distribution system.

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Education

Henry de Jong, page editor

Symposium on education planned

Henry de Jong

ARLINGTON HEIGHTS, Ill. — The Christian Liberty Academy of Arlington Heights, a system of Christian schools and home schools serving 20,000 students in 34 countries, is sponsoring a symposium on education with the theme, "What are we teaching our children?"

The symposium, to be held

on March 7 and 8, 1986, will be the "First Midwest Annual Christian Reconstruction Conference." The stated purpose of the conference is to assist Christian people, "amidst the ruins of unbelief ... to go and rebuild in total complicity with the authority and plan of God's Word." The Conference promises to present "a different topical focus,

centred on a particular area of human activity where Christ is to be exalted" each year.

Conference speakers

This year's conference hopes to offer "a thorough examination of the area of education." Its primary speakers are: Dr. R.J. Rushdoony, an educator, theologian and author whose two-volume *The Institutes of Biblical Law* is lauded as "the principal reference for the work of Christian Reconstruction"; Samuel Blumenfeld, an author, educator and lecturer; Dr. Paul Lindstrom, pastor, educator, statesman and founder of the Christian Liberty Academy; Mel and Norma Gabler, veterans in the field of textbook evaluation; and Dr. Sune Lyxell, a Swedish educator.

The primary sessions cover the following topics: "The religious nature of education — or — Can education be neutral?", "Why Nineteenth Century America abandoned Christian schools in favour of public education", "The Bible

in the curriculum — a separate subject or the foundation for each subject?", "The impact of evolution on American education", "What is the state's legitimate interest in education?" and "What are we teaching our children?"

A dozen or so elective workshops range over a variety of topics, including discipline, home schooling and Christian school management. All of this is packed into the space of 24 hours, from Friday evening to Saturday afternoon. Registration costs \$30 and forms are available from Christian Reconstruction Conference, c/o Christian Liberty Academy, 502 West Euclid Avenue, Arlington Heights, IL 60004. More than 3,000 people are expected to attend the conference.

Not familiar

The acronyms of the Christian Reconstruction Conference (CRC) and the Christian Liberty Academy (CLA) have a familiar ring to them for C.C. readers, as do

the comments that the Christian task of reconstruction "pertains to every sphere of human life and activity," and that "education is not a neutral proposition." But the names are not familiar.

According to Sheri Haan, Director of Operations of Christian Schools International (CSI), the Christian Liberty Academy does buy some of its curriculum material from CSI (mostly out-of-print, outdated workbooks), but, aside from that, she too is not very familiar with the CLA. It is, she said, a quasi-political organization, involved in both city and state politics, with an interest as well in U.S. foreign affairs.

From reports by visitors to CLC, Ms. Haan has gathered that it is growing fast, that it has large property holdings, and that the school in Arlington Heights has the air of a military academy about it.



"Imagine"

A blue sky opening
A fluffy cloud falling
A heavenly kingdom coming
A eternal Father reigning
When Christ returns.

Tina Van Geest,
12 years old,
Fenwick, Ontario

Clouds from a painting by Albert Cuyp, 1655.

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Copy theft

Taking note of the serious legal and moral implications of copying materials without the publisher's permission, the CSI District Coordinators' Council urges all principals and teachers to familiarize themselves with copyright restrictions, and to observe them carefully.

In the words of one educator, "Christian teachers and administrators should bend over backwards to avoid violating copyright restrictions, but I sometimes think Christian schools are among the worst offenders."

Copying music for a chapel service or choir rehearsal, videotaping a television program for use in the classroom, reprinting a

promotional brochure in a school newsletter without permission, using the ideas or words of an author in a speech without careful acknowledgement, or photocopying pages from a workbook in order to avoid purchasing it — these are just a few of the kinds of lawbreaking that go on every day.

The copyright laws of Canada and the United States protect the owner of the copyright (author, artist, musician, publisher, or others). The copyright law applies to all printed materials, books, workbooks, articles, brochures, musical compositions, photographs, motion pictures, works of art, and the like. Simply stated, the law forbids unauthorized copying of any protected work without permission.

There are some special circumstances that are generally considered to be "fair dealing" or fair use: quotations in a review, quotations of short passages in a scholarly work, summary or brief quotation in a news article, incidental reproduction in a broadcast, and reproduction of legislative or judicial proceedings.

With regard to teaching, some copying is permissible, but U.S. copyright guidelines impose several rigorous tests, including the following: the copies must be for classroom use, must contain the copyright notice, and may not exceed the number of students in the class; the decision to make copies is made by the teacher and there is not adequate time to obtain

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permission; the amount copied from any source must be sufficiently short; there should be no more than nine instances of multiple copying per course during the term; no copying is permitted from "consumable" works such as workbooks or standardized tests; copying may not be used to eliminate the need for purchasing books; and copying may not be used to create anthologies or to substitute for them. Other guidelines also apply, but these suggest the major components.

Is photocopying harmless? CSI's director of publications, Gordon Bordewyk, says, "Absolutely not. Copying material without permission is the legal and moral equivalent of theft. It is stealing an author or artist's ideas and stealing a publisher's livelihood."

Bordewyk also points out that unauthorized photocopying of teaching materials adds to the cost of materials and hampers the development of high quality textbooks.

Are Christian teachers and principals guilty? "If so," says Bordewyk, "I hope they begin complying with the law, for the sake of authors, publishers, themselves, and their students."

(CSI grants permission to teachers and administrators to make copies of this article for their own use or use in schools. *Intercom, January 1986.*)

from Intercom,
News from Christian Schools International

Some thoughts on declining enrolment

Enrolment at Abbotsford Christian School has fallen from a high of 504 students in 1983 to the present level of 451. Principal John Messelink reflects on this change.

John Messelink

What are some of the reasons for this decline in numbers? The first and most obvious reason is that families are getting smaller. Secondly, and perhaps more importantly, there is strong competition from other Christian schools.

Intertwined with strong competition is a third reason for declining enrolment. Our school has not reached beyond its traditional Reformed basis of support in any systematic or organized way.

Harro Van Brummelen, Education Coordinator for the Society of Christian Schools in British Columbia (SCSBC), suggests three reasons for declining enrolment in schools that have not reached beyond their traditional base of support:

a) Social background of "traditional schools": the immigrant background of many parents and teachers have led to some rudeness and poor manners in personal interaction, within the school, among the staff, and in society meetings. (In Abbotsford the ethnic homogeneity of many parents and teachers has led to the labelling of our school as the "Dutch" school.)

b) Religious background in "traditional schools": The smoking and drinking that takes place among some of our supporters (and hence among some students), much more than theological differences, makes the orthodoxy of the school suspect in the minds of some. Further some of our schools put relatively little stress on the importance of teenagers committing their lives to Christ in a very personal sense, leaving this to the churches.

c) Perceived lack of standards: First, because of a lack of standards with respect to dress and the things mentioned above, people wonder about academic standards. Secondly, there have been some legitimate concerns in the math/science areas. Furthermore, some parents have unrealistic expectations of what a secondary school can do for students. They sometimes become disenchanted and withdraw their children.

Other reasons given by parents who withdraw children are as follows:

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- a) Lack of diversity of electives.
- b) "All my friends attend public school."
- c) Perceived lack of spiritual growth.

A fifth reason for declining enrolment is cost.

Finally, the parental commitment that established and maintained our school

throughout the years, is beginning to waver. Parents are allowing students to leave for such reasons as a desire to be with their friends. Are we still convinced that it is demanded of us by the Lord to bring up our children in the fear of the Lord and that they be taught to serve Him in all areas of life?

The main implication is obvious. Programs will have to be cut and teachers will have to be released. Before that

happens I would like to try to counter this downward trend. I think it is time the board establishes a vigorous promotion committee to promote the school not only to our Reformed community but to the evangelical community at large in Abbotsford. Secondly, the staff and education committee must take a long hard look at the spiritual climate in the school and take concrete steps to improve it.

Finally, we all, staff, board and parents, must work to make our schools something to be proud of, and then convey that pride to our community. Let's determine right now to make the Christian schooling of our children a priority item and encourage others to make use of this gift which the Lord has given us.

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Feature

Bert Witvoet

Not many college graduates from Canada find their way into mainland China for a teaching stint. Jeanette Romkema from Woodbridge, Ontario, spent nine months last year doing just that. She was at her parents' home for the Christmas holidays where this reporter talked to her about her recent experiences.

Jeanette is a 23-year-old, Dutch-blond Calvin College graduate and a member of the Fellowship Christian Reformed Church in Rexdale, Ontario. Through Peter Noteboom, a Dordt College graduate she had befriended during a study program at the Free University in Amsterdam, she was offered the opportunity to teach rudimentary English at the Wuhan University of Finance in the Chinese province of Hubei. Peter Noteboom had earlier been hired to teach there through a program called "Oriental Horizons". Since another teacher in that program fell sick, Peter encouraged Jeanette to come to China and take that person's place.

Jeanette agreed and on March 22, 1985, left for Hong Kong, where she had to wait four days for a visa to enter China. Since no official organization was behind the invitation, the whole process depended on her own initiative. From Hong Kong Jeanette flew to Guangzhou, where she waited another three days for a Chinese woman to accompany her by train to Wuhan. Wuhan is a major city lying at 30.5 degrees latitude north (comparable to Austin, Texas) and having, Jeanette estimates, a population of one million inhabitants.

Jeanette stayed at the University of Wuhan until the end of July, which was also the end of the semester. Those first four months of teaching English to mature Chinese students and workers were somewhat frustrating, she explains. It soon became obvious to the team of foreign teachers that they were being used by the university to attract new students. For the university to be able to say in its catalogue that it has three or four foreign teachers is

considered a big plus. Chinese students are eager to learn foreign languages, especially English. But when these foreign teachers wanted books or the use of the only language lab the university owns, the administration proved to be very uncooperative. The language lab, recently purchased from Japan, was mainly designed for p.r. purposes. It was not to be used.

Jeanette and three other teachers decided to discontinue their contract with the university and move to an automotive university in Shi Yan. The administration there was eager to get foreign teachers, probably for similar status reasons as other schools; but they also appeared to be more serious about the actual program. This bold move on the part of the foreigners landed them in an extended bureaucratic wrangle.

Excursion into trouble

The University of Wuhan felt that the automotive university of Shi Yan was stealing its teachers and decided to sue the Shi Yan school. "It took months for us to get our residence papers," Jeanette explains. A residence permit gives foreigners the same rights as Chinese citizens. Another permit allows them to use Chinese money, unlike visitors, who have to buy a special kind of currency during their visit. While they were waiting for their residence permits to come through, the team of four teachers were not allowed to leave the city of Shi Yan.

One day, however, they decided to risk an outing to a closed-off area, which, even with a residence permit they would not have been allowed to enter. "We were so overworked and in need of a break, so frustrated with

Chinese bureaucracy, that we said, 'That's enough,'" Jeanette recalls. With three students as guides, they hopped on a bus and entered a forbidden area.

For several hours the little group had an exciting time sightseeing. They noticed a church that had been destroyed during the cultural revolution. Jeanette figures that this reminder of anti-Christian sentiment is one of the reasons the area is closed off to foreigners. Eventually they were caught by the police.

One of the students was detained and questioned for four hours, while the others hung around in the vicinity. Finally the police returned with the student and put the group on the bus back to Shi Yan. The police in Shi Yan further questioned them and asked them to write self-confessions, which is the Chinese way of atoning for social sins.

"We had to rewrite our confessions four times," explains Jeanette. "We were willing to say that we were sorry that we had broken their rules, but we added that we were not sorry for going. We were upset and felt humiliated by the way they had treated us in front of our students." When at long last the confessions were accepted by the authorities, they were filed in the official records. The teachers had to pay a fine of 50 *qui* (pronounced *kwai*), which is a month and a half's salary. Jeanette fears that the students lost important privileges.

Eventually the teachers got their residence permits, and the university was warned about its method of attracting foreign teachers. The contract with the teachers had to be changed so that no foreign currency would be paid out and the salaries would be more in line with that given by other universities. Considerable displeasure was expressed by the University of Wuhan about a letter the four teachers had circulated among their students to explain their sudden departure. That was definitely considered a



breach of Chinese etiquette!

Doing without extras

Life in China is very spartan, Jeanette discovered. A teaching day lasts from 7:30 in the morning till 4:30 in the afternoon, with a two-and-a-half-hour lunch break in between. Teachers then return to their campus apartments to cook dinner on propane stoves. Students will sometimes visit them to watch television or to talk. They are not allowed to come alone, however, and they may not discuss politics or listen to the foreigner's ideas about society and life.

There is no heating in the school or in the houses. In winter, students stop taking notes because it's too cold to hold a pen. There are no showers or water heaters; Jeanette is fortunate enough to have a bathtub in her apartment. Water for a bath must be heated on the stove, a process which takes several hours. She places a lighted camping stove next to her bed to stay warm at night. There are no restaurants in Shi Yan that you can trust for hygiene. Meat is scarce or expensive. There is little choice in clothing.

People have enough money generally, but there is not much in the stores for them to buy. For a while China imported goods to satisfy the demands of its consumers, but this led to a deficit, which the country is

Encour



Photos:

Bottom far left: This picture was taken during the excursion into forbidden territory. Jeanette thinks that the artwork on the walls was made by artists displaced during the cultural revolution. From left to right: Kathy (teacher), Albert, Harold (teacher), Allan, Peter (teacher) and Gordon (Jeanette took the picture). Gordon was the student who was detained. According to Jeanette, he, unlike many Chinese students, is very loose, relaxed and openly critical of the Chinese government. The three students suffered the most from this daring adventure. **Bottom far right:** On September 24, Jeanette celebrated her 23rd birthday with her friend Peter Noteboom. For the occasion they bought a bottle of Pepsi, which costs 8 *qui*, equivalent to a week's wage. **Top far right:** Jeanette went back to Wuhan for a visit, where she met some of her former students. **Centre top:** Jeanette went climbing hills with her friend Alice and baby Christopher.



now trying to rectify by halting imports and placing a freeze on dollars.

In spite of all this, Jeanette is enjoying her experience immensely. She marvels at how happy the people seem to be in spite of the hardships. And she loves the friendships she has formed with several Chinese students and some Chinese colleagues.

Lack of openness

The students that attend English classes have been carefully selected and tested. Their average age is late twenties, some being as old as 50 or 55. The idea of learning English is to prepare them for

going overseas for business or government purposes. It's all part of the government's plan to improve China's economic conditions by doing business with the rest of the world.

The students are highly motivated, of course. But Jeanette and her friends continually urge them to loosen up, since the Chinese system of education encourages passive listening only. There are no discussions held in China's classrooms.

In addition to not being used to questioning the teacher or discussing with the class, the Chinese are very suspicious of each other. Many of them have been hurt, especially during the



cultural revolution. Fathers have turned their own children in to the authorities; children their own parents. As a result the Chinese wear two faces, a public face and a private face.

"Everyone has to approve of what the government is doing," says Jeanette. "But they do sometimes open up. They are hungry for information about the outside. They want to know what things are like in my country. They argue with us about religion and laugh a lot about our ideas. They have never heard about psychology and religion."

The students have also noticed that the foreigners know more about what has happened in China than they do. Much of their literature has been destroyed during the cultural revolution. Thus they will ask questions about their own country. Furthermore, their knowledge of the West is very much dependent on twisted reports in the Chinese press. Almost all the news they read about the West has to do with alcoholism, drugs and mass murders, and they ask the foreigners whether these things are so. The answer they get is, yes, these things happen, but there is so much more to the West.

Search for true freedom

At the same time, Jeanette and her three colleagues, all of whom are Christians, candidly talk about the rampant materialism in the West. They caution students against wanting modernization too quickly.

Once the class read a short story about a circus performer who had learned to do many things while being bound. "You are like the bound man," Jeanette and her friends said. "You have learned to do so much while being severely restricted. In North America there is much freedom, but people don't always know what to do with it."

In the process, students have noticed that their foreign teachers are different from what propaganda has led them to believe foreigners are supposed to be like.

In their spare time the four teachers have formed a Bible study, which usually meets in

Jeanette's apartment. One of the English teachers of the Chinese faculty has joined them. Sometimes students drop in as well.

There still are a lot of older Chinese people who know about Christianity, says Jeanette. These people studied at missionary schools and were baptized. "An incredible number of Chinese say that they are Christians and ask us whether we have a Bible for them. One lady had tears in her eyes when I gave her an English-Chinese Bible."

Christmas was even more of a culture shock for Jeanette than adjusting to conditions in China. The talk is so superficial here, she finds. "All people talk about here is material wealth. Christmas especially is a most difficult thing to come back to."

In the meantime, Jeanette has returned to her job in Shi Yan and will stay there until the contract ends, the end of July. She would like to go to Taiwan after that to learn more Chinese than she has been able to pick up during her teaching period.



Jeanette attended a church service in an Anglican church and noticed that most of the people there were middle-aged or elderly. Some of them attended house churches as well.

Coming back to Canada and her parents' home for

"We don't know what it is about China," she said during the interview, "but it gets into your blood. I'm not at peace here in Canada. I find the people in China very beautiful, very humble. Perhaps it is the simplicity of life that attracts me."



Alice began to read the Bible and was overwhelmed by its power. Jeanette hopes that by the time she is back in Shi Yan, Alice will have embraced the Christian faith. Centre right: Churchgoers leave a registered Anglican church in Wuhan. Centre left: Jeanette was able to take a vacation by travelling to Inner Mongolia, hundreds of miles north of where she is staying. She took a picture of this pilgrim, who had come from the south of China to visit some northern holy places.

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Family

Leisure time is free time for resting, relaxing, playing, praying, laughing, celebrating and enjoying life and all the wonderful things God has provided for us. Whether we are married or single, young or old, what we do with this time greatly influences the quality of our lives. We need time for self-renewal and family renewal.

But many of us are uncomfortable with the word *leisure*. It arouses feelings of guilt. We are afraid of being lazy or unproductive. As we look at leisure then, we have to evaluate our attitudes toward work. Deep down many of us feel that in order to be useful to others and to God we must work. Work gives meaning to life, and hard work brings success. The danger of this attitude is that work often becomes a top priority. Overwork is one of the biggest problems facing Christians because it interferes with time needed for prayer, personal growth and development and family activities. Housewives can become obsessed with cleanliness and housework. Men can become too involved with their jobs. We must come to a point where we realize that leisure time is essential.

A God of work and leisure

God Himself set the example for us. "God rested from all His work," on the seventh day. (Gen. 2:3) We see work and leisure complement each other. Both must be put in proper perspective.

Work is a gift from God. (Eccles. 3:13) Jesus tells His disciples, "Come with me by yourselves to a quiet place and get some rest." (Mark 6:31) Even though the multitudes were always making demands on Him, Jesus often got away for rest and prayer. We too must be able to find leisure time despite all the difficulties we encounter in today's society.

Most of us have to "work" at finding leisure time. Even though we may have a four-day week, long weekends, paid vacations and numerous "time saving" gadgets, we actually have less free time than our grandparents. Tim Hansel in his book *When I Relax I Feel Guilty* says it well when he notes, "technology relieves us

of work but adds to our busyness." We spend a great deal of time and money shopping for, assembling, installing, repairing, overhauling, cleaning and dusting all our "time saving" gadgets.

Luke 14:16-24 warns us that by being too busy we will miss the Kingdom of God. Hansel writes, "I believe the Enemy has done an effective job of convincing us that unless a person is worn to a frazzle running here and there, he or

year than we do on education, construction of new homes or national defense," Hansel writes. Yet people are more unhappy and restless. Many times if they are not being entertained, they are bored.

Content in all circumstances

D.J. Longacre in her book *Living More With Less* suggests, "Beware of living in a way which allows no free time. Do not feel guilty for taking

talking with each other.

There is also a great need for time spent on family devotions because "parents contribute the primary spiritual training in a child's life," according to Mary White in *Successful Family Devotions*. To make devotions stimulating and an expression of Christian joy and thanksgiving we should include variety. Different materials to present Scripture, picture books, flannelgraphs and hand puppets, could be used. Let the

Edith Schaeffer describes creative recreation as something "which produces creative results, stimulates creativity, refreshes one's ideas and stirs one to produce." Do you encourage creative recreation in your family? This should be a challenge for everyone.

D.J. Longacre suggests that at times we can properly "blur the distinction between work and recreation." By working together with family and friends we can invent ways to make dull work enjoyable. A change is always good and leisure activities might teach a skill, improve the appearance of your home, put food in the freezer or help others.

Physical exercise should also occupy some of our leisure time. It may be a daily 10-minute routine, a walk or hike with friends, a game of baseball with the family or a hobby such as gardening. Exercise and watching TV can be combined, or an exercise class or sports team can be joined.

Leisure also involves what is commonly called a "vacation". Many times we arrive home from a vacation anxious to get back to work so we can rest. Some think that because a family travels in the car for a thousand miles that this is "family togetherness," although no one is really enjoying him- or her- self. Others don't go on vacation because they don't have two free weeks or enough money saved. Here again we must allow ourselves to become more flexible and creative.

When planning a vacation we should decide what we need — a rest, an activity, a change of scenery, or time alone. Re-evaluate what is really important in your life. If you don't have two weeks, take a weekend, a day or an evening. Close your eyes for a few minutes and think of reasons you're glad you're alive or things you have to be grateful for.

Brief periods of time spent on little things are important. A hug, a phone call, a thank you note, or a love note tucked away to be found later. A kiss, a smile, a laugh, a prayer for someone you don't usually think about. All are important activities, interactions with family and friends, when we aren't working but are enjoying the small pleasures of life.

In modern society it is very easy to experience life second-hand. We watch TV, read books and magazines and watch spectator sports. We need to reverse this trend. Experience life to the fullest! Plan to organize and schedule time for leisure and you will develop a deeper understanding and appreciation of God, His universe, your family and yourself.



Jannie Feenstra

she cannot be a dedicated, sacrificing, spiritual Christian." In order to make more room for leisure in our lives we must first be convinced that it is necessary. Then we must understand how to practise quality leisure. It just doesn't happen. And lastly we must act on what we know. That is the most difficult part, but the most exciting and rewarding.

Just how do we practise quality leisure? Ecclesiastes 6:2 tells of someone who has everything his or her heart desired but who was unable to enjoy them. "We spend more on leisure and recreation each

regular periods to muse, meditate, be silent and unoccupied. You'll do more praying." We must learn to relax and be content with what we have rather than on what we don't. Paul was able to say, "I have learned to be content, whatever the circumstances." (Phil. 4:11) We too must learn to express gratitude for the large and small blessings and make the most of our shortcomings and difficulties.

Then we must continue with the task of making the most of our time — for work and rest. "Live now the way you honestly would like to live," Longacre writes. Don't always sacrifice the present for the future. We must plan our activities carefully and make time to do things that are important to us even if it means saying "no" to other good causes.

Edith Schaeffer in her book *What is a Family?* says families are a "formation centre for human relationships." Parents must allow time for conversation and set the example for their children. A lot can be shared at the dining table if the atmosphere is right. Spend time

children plan and lead once in a while. Be flexible, vary the time if necessary and change the location by going outside or sitting on the floor. Change the format of prayer or the position by standing, kneeling, or walking. There are many books written to help us but we must have the desire to follow through and with God's help this is possible. Of course singles and families without

children must also find time for

devotions.

Another highly recommended activity is a "family night." This can be once a month or more often. Everyone participates, shares and has fun together reading good literature, playing games, attending special activities, sharing jokes, going on a treasure hunt, learning a new hobby or making something special to eat. Special family occasions and holidays can also be celebrated. There are many things to do but they will require some planning.

Encourage creativity

The family is also most important for the development of creativity. It provides an environment in which individual gifts and interests are encouraged to develop.

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Mrs. Jannie Feenstra is a teacher, wife and mother of four. She lives near Athens in Addison, Ontario.

Is your church a hospitable church? (1)

Dirk J. Hart

The Bible teaches that hospitality is one of the marks of the people of God. A holy congregation, set apart for service to God, does not imply an elitist, exclusionary, or isolated congregation.

The Old Testament is clear on how God's people should treat strangers and foreigners: "When an alien lives with you in your land, do not mistreat him. The alien living with you must be treated as one of your native-born. Love him as yourself, for you were aliens in Egypt. I am the Lord your God." (Leviticus 19:33-34)

Foreigners are ranked with the widow and fatherless as those for whom God's people must have special concern. (Jeremiah 7:6)

All are members and strangers

In the New Testament the mystery of the church is unfolded: Gentiles and Jews are "members together of one body, and sharers together in the promise in Christ Jesus." (Ephesians 3:6) In Christ,

encounter with the risen Christ when they invited a stranger in for supper. (Luke 24:13-32) Hospitality, the art of creating friendly space for the stranger, brings with it unexpected rewards.

Assimilation and the early church

Soon after the early church began in Jerusalem it encountered assimilation problems. Grecian Jews complained that "their widows were being overlooked in the daily distribution of food." (Acts 6:1) Immediately the apostles asked for the appointment of seven spiritually mature men to solve this problem. Today we call these men deacons — they might also be called the church's first membership assimilation committee.

Other problems in the early

In some churches visitors get a cold reception — or worse, are stared at and never spoken to. Still other churches are, as it were, papered with signs that say, "You have to wear a three-piece suit to be at home here," or "We don't have much of a nursery — families with small children should look elsewhere," or "We emphasize the family — single adults are not welcome."

Assimilation problems are complicated by what has come to be known as the Homogeneous Unit Principle: People like to become Christians without crossing barriers of race, class, or language. This is not so much a theory or approach as it is merely observation of what has happened throughout most of the history of the church. It is true: churches do grow faster and encounter fewer problems when they reach those people who are most like themselves.

To call this a guiding



not only receives those people who ask to become members (and who meet the membership standards), but it deliberately invites new people to join the membership. And it ensures that such people are ministered to and included in meaningful ways so that they gladly speak of the church as "our church."

- They have a warm and personal relationship with the pastor. They feel the pastor is interested in them, knows them, and is prepared to serve them. Consequently, they're interested in listening to him when he preaches and willing to follow his leadership.

- They are involved in a small group that meets at least once, preferably twice, a month. The group's purpose may be fellowship, study, or service; it may be a sports activity or be associated with a specific task. The larger the congregation, the more crucial this requirement is.

- They know at least six or seven people in the congregation whom they identify as friends. New members who do not form such attachments within six months of joining are usually on their way out the back door.

- They feel their relationship to God is strengthened and nourished in the church. This may be their initial reason for joining; but it will not be enough to keep them in the church if they do not develop friendships.

Following are at least some reasons why new members stay:

- They are enthusiastic about their faith commitment, their congregation, and their pastor.

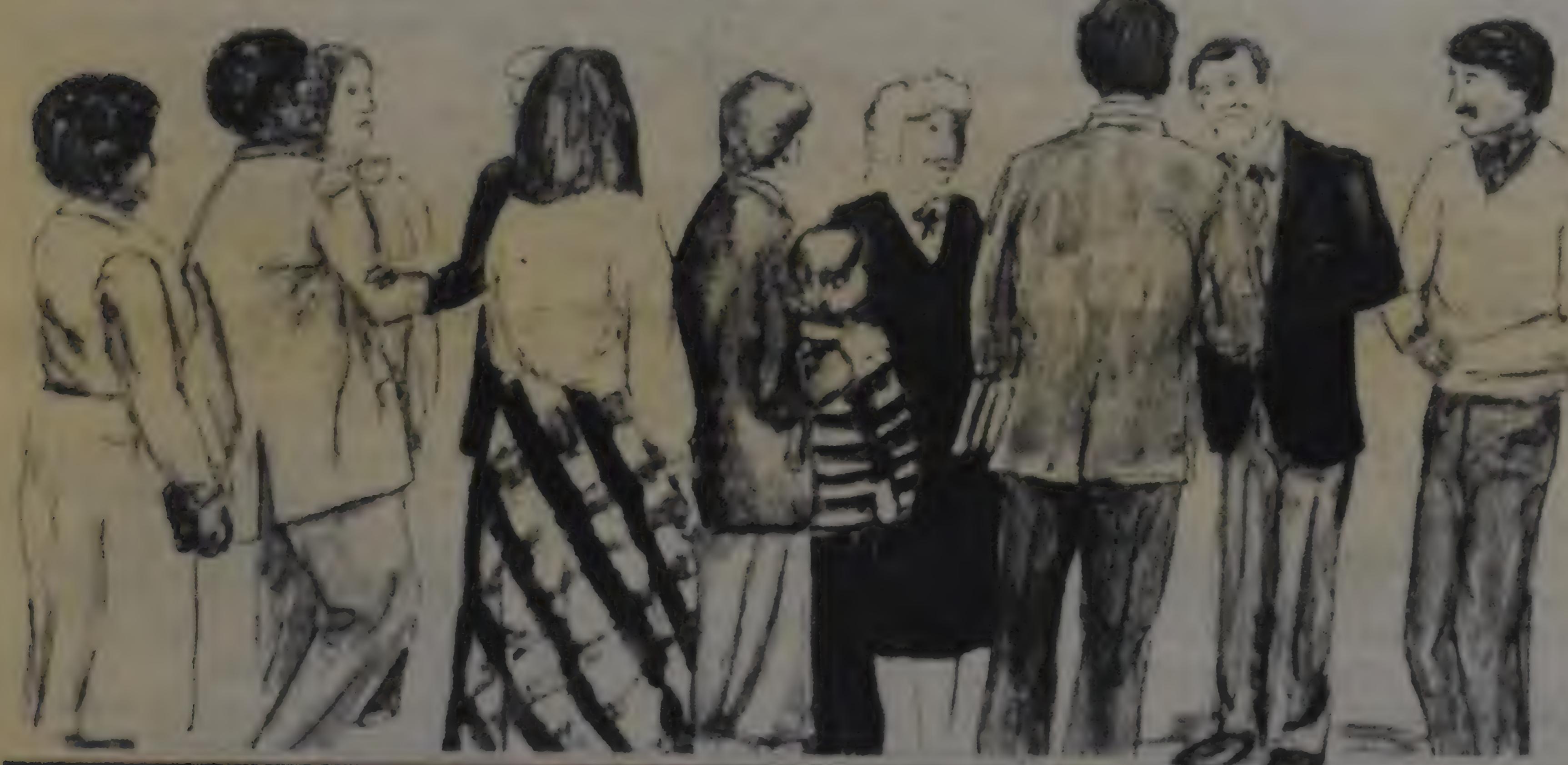
They will say things such as "This is a really friendly church," "The pastor is a good preacher," "My family feels at home here," "The youth group meets a real need for my teenagers."

- They have a task or function in the church. They have identified their spiritual gifts and have been assigned responsibilities commensurate with those gifts. Whereas

justification is by grace, Lyle Schaller says that assimilation is frequently by works. The member who in some way participates in the church's ministry identifies with and "owns" that ministry.

Ideally, all of the above characteristics should apply to all members, even long-term ones. They are especially important to those new members who have no relatives in the church, those who have never been a member of that denomination, and those who are new Christians.

Concluded next week ...



therefore, there are no longer any foreigners and aliens. In the church, national origin and ethnic identity are superseded by unity in Christ. All are members of God's household. (Ephesians 2:19) At the same time, all are "strangers and aliens in the world." (1 Peter 2:11)

Hospitality is a hallmark of the Christian church. "Offer hospitality to one another without grumbling," writes Peter. (1 Peter 4:9) Paul says simply, "Practise hospitality." (Romans 12:13)

Biblical hospitality involves not only giving something, it often entails receiving unexpected blessings. The author to the Hebrews hints at this when he writes, "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." (Hebrews 13:2)

When Abraham received three strangers, he found himself entertaining the Lord Himself and he received the promise of a son. (Genesis 18:1-15) The travellers to Emmaus had a personal

church were also assimilation problems: How can the faith and fellowship circle be open to receive new people who are different from the main body of believers? Peter was helped to overcome his prejudice against Gentiles by means of a vision. (Acts 10) The first Jerusalem synod dealt specifically with the problem of Gentiles and Jews as members of the same household of God. On that occasion James says, "We should not make it difficult for the Gentiles who are turning to God." (Acts 15:19)

Assimilation problems in the church today

Such problems continue to plague the church to this day. Everyone knows of a church where the back door is wide open — new members joining constantly, but almost as many leave because they never come to feel part of the body. New members seldom join unless they are already related to someone in the church — a stranger is rarely made to feel at home.

principle, however, and therefore to hold it up as a norm by which a church should live, flies in the face of biblical teaching about hospitality and the unity of the body of Christ. While churches will most likely grow along natural friendship and kinship bridges, they must always show openness and hospitality to persons who are different, seeking to structure the church in such a way that these people will feel part of the fellowship.

The church must want to grow

Hospitality and assimilation begin when churches want to grow. The entire congregation, especially the leadership, must have a missionary heart that rejoices whenever new members are added to the fellowship. Members see growth as essential for the church's well-being and a blessing for all. The desire to grow is the catalyst that enables a church to deliberately organize and structure for growth.

A church that wants to grow

Rev. Dirk Hart is Deacon and Minister of Evangelism for the Christian Reformed Home Missions in Grand Rapids, Michigan.

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Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries
<p>Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements. Tearsheets will be mailed only upon request.</p> <p>Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311</p>	<p>DEVRIES: With praise and thanks-giving to our God, we, Marvin and Peggy welcome with joy our son, RYAN PETER. Born on January 2, 1986, 8 lbs. 15 oz. A brother for Carla. Sharing in our joy are grandparents: Mr. and Mrs. Harm DeVries, Wellandport, and Mr. and Mrs. Peter Plaisier, Guelph, and great-grandmothers: Mrs. E. Plaisier-Van Noort and Mrs. G. Tulp-Dykstra, The Netherlands. Address: M.C.A., c/o M.F.I. Box 15665 W. Palm Beach, FL 33406</p> <p>DRUIF: With great joy and thankfulness to our Lord, we, Gerry and Betty, welcome our first child, ANDREA FRANCES. Born December 20, 1985, weighing 6 lbs. 6 1/2 ozs. Sharing our joy are grandparents Mr. and Mrs. Y. Verbeek of Acton, Ont., Mr. and Mrs. H. Klinker of Sarnia, Ont., great-grandmother: Mrs. J. Duenk of Georgetown, Ont. Address: 42 Delaware Ave., Guelph, ON N1E 3V6</p>	 <p>Congratulations to Andrew (Anne) and Fenny (Feikje) Riedstra (nee Hoekstra) who will, D.V., celebrate their 50th wedding anniversary on January 29, 1986.</p>	<p>We thank the Lord with our dear parents,</p> <p>Mr. and Mrs. M. Kingma (nee Dykstra) of Vancouver, B.C. on January 4, 1985, for their 35 years of marriage.</p> <p>Kenn & Kathy Moore; James, Julie, Carolyn Graham & Jennie Smith; Lisa, Eddie John & Bernice Kingma; Ryan, Angela Ed & Maria Kingma; Jeffrey, Michael Maryann Kingma & Bill Bonner Ray & Bea Kingma Michael Kingma Thank you Mom and Dad for the most beautiful family in the world.</p>	<p>1946 January 30 1986 With thankfulness to God, we hope to celebrate on January 30, 1986, the 40th wedding anniversary of our parents and grandparents.</p> <p>JOHNNY and ELIZABETH VAN HUET (nee Baart) That the Lord will continue to bless them in years to come is the hope of their children and grandchildren:</p> <p>Frank & Reina Van Huet; Janet, Darlene, Brian — Langley, B.C. Helen & Lorne Downton; Christine, Patrick, Lee-Anne — Surrey, B.C. Nellie & René Brissette; Michelle, Shawn — Delta, B.C. Home address: 6180 - #1 Rd., Richmond, B.C.</p>
<p>DEBOER-PLANTING: HAPPY 100th BIRTHDAY Mrs. Rinske DeBoer-Planting is one century old on January 29, 1986. She is a member of Rimby Chr. Ref. Church. At the age of 25, when she had terminal typhoid fever, she committed herself fully to her Lord, who delivered her. Since then, she has not stopped preaching the kingdom of God and His righteousness. Still living alone in her own home, she daily entertains visitors with constant witness.</p> <p>We thank God that she is so ably eager to serve Him.</p> <p>Home address: 4917-54th Ave., Rimby, Alta.</p> <p>Rimby Chr. Ref. Church</p>	<p>HARTEMINK: With thanks to God, the Giver of life, we, Henry and Annette, announce the birth of our sixth child, KENDRICK ALLEN, born on December 23, 1985. A welcome brother for Carrie, Denise, Katie, Melanie and Richard. He is the seventh grandchild for Mr. and Mrs. George Hoogheim and eighth for Mr. and Mrs. Dick Hartemink. Also the seventh great-grandchild for Mr. Alle Helder and 10th for Mr. and Mrs. Andrew Hoogheim, all of Aylmer area.</p> <p>R.R.#4, Aylmer, ON N5H 2R3</p>	<p>With thanksgiving to God, we announce that on February 5, 1986, our parents and grandparents,</p> <p>MARINUS and TINA FAASSE hope to celebrate their 50th wedding anniversary, D.V.</p> <p>With love and congratulations:</p> <p>Wim & Abra Mastenbroek Harm & Riek Veldman; Tina, Albert, Marinus John & Ada Faasse; Mark, Paul Mark & Carol Faasse; Erica, Paul Home address: 1087 London Rd., Sarnia, ON N7S 1P2</p>	<p>Huisum, Friesland Chatham, Ont. 1936 January 29 1986 "With my God I can scale a wall." (Psalm 18:29b)</p> <p>With much thanksgiving to the Lord and joy, we announce the Golden anniversary of our parents, grandparents and great-grandparents,</p> <p>ANDREW (Anne) and FENNY (Feikje) RIEDSTRA (nee Hoekstra) May God continue to bless you and keep you both in His care for many more years.</p> <p>Congratulations and love from: Eva & Henry Hofstede — Chatham, Ont.</p>	<p>1946 January 30 1986 With thankfulness to God, we hope to celebrate on January 30, 1986, the 40th wedding anniversary of our parents and grandparents.</p> <p>JOHNNY and ELIZABETH VAN HUET (nee Baart) That the Lord will continue to bless them in years to come is the hope of their children and grandchildren:</p> <p>Frank & Reina Van Huet; Janet, Darlene, Brian — Langley, B.C. Helen & Lorne Downton; Christine, Patrick, Lee-Anne — Surrey, B.C. Nellie & René Brissette; Michelle, Shawn — Delta, B.C. Home address: 6180 - #1 Rd., Richmond, B.C.</p>
<p>Thanks</p> <p>THANK YOU: We would like to thank Rev. and Mrs. H. Numan of the Vancouver Chr. Ref. Church for their prayers and support to our family. We wish you God's blessing in your new home.</p> <p>Love, all the Kingmas, the Moores and the Smiths.</p>	<p>RIEWALD: "Behold, children are a gift of the Lord."</p> <p>Stan and Anna thank the Lord for blessing them with a daughter, DIANE TERESA on December 12, 1985. Diane is a welcome little sister for Helena, Heather, Stanley and Carolyn. Proud grandparents are Mr. and Mrs. G. Riewald of Hagersville and Mr. and Mrs. U. Vander Wier of Smithville. Great-grandparents: Mr. and Mrs. A. Nauta of St. Catharines. Great-great-grandmother: Mrs. S. Hoogstein of Tzum, Fr.</p> <p>R.R.#3, Hagersville, ON N0A 1H0</p>	<p>TOBY and SALLY HOGEVEEN on their 25th wedding anniversary. We wish them continued happiness in the years to come.</p> <p>With love from their children:</p> <p>Terry & Kathy Hogeveen — Burlington, Ontario</p> <p>Robert & Janice (fiancee); Jeffery — Burlington, Ontario</p> <p>Patricia & David (fiance) — at home</p> <p>Lisa — at home</p> <p>Home address: 2477 Bronte Rd., Palermo, ON L0P 1L0</p> <p>Open house: January 25, 1986 at their home from 2-4 p.m.</p>	<p>1961 January 20 1986 We would like to congratulate our parents,</p> <p>Thomas & Anne Riedstra — Chatham, Ont.</p> <p>Teena & Homer Vander Vecht — Leamington, Ont.</p> <p>Diane & Harry Rotfel — Chatham, Ont.</p> <p>Jane Riedstra — Chatham, Ont.</p> <p>Gary & Basilia Riedstra — Chatham, Ont.</p> <p>Jacqueline & Jenne Looper — London, Ont.</p> <p>Annette & Kenneth Jordan — London, Ont.</p> <p>Francine & Leslie Badder — London, Ont.</p> <p>and 24 grandchildren and three great-grandchildren</p> <p>Home address: 14 Willowmac Ave., Chatham, ON N7M 1Y9</p>	<p>Op 23 december, 1985, nam God tot zich ons medelid,</p> <p>Mrs. JOLARSEN-RHEBERGEN Dat onze Hemelse Vader de familie tot sterkte en troost moge zijn.</p> <p>De Jeugd van Vroeger, Trenton, Ontario.</p> <p>"Everything that happens in this world happens at the time God chooses. So remember your Creator while you are still young. After all this, there is only one thing to say: Have reverence for God, and obey His commands, because this is all that man was created for." (Ecclesiastes 3:1; 12:1a; 12:13)</p> <p>On January 6, 1986, our Lord has taken another one of our Young People as a result of a tragic accident on December 28, 1985.</p> <p>DENISE LOOYENGA In this time of trial, may we look to God for our strength. May the Lord be with this family and give them strength and comfort.</p> <p>Acton Young People's Society</p>
<p>Births</p> <p>ADAMS: With joy and thanksgiving to the Giver of life we, Jeff and Helen (Beldman) proudly announce the birth of our second child DILLON JOSEPH. This brother to Lindsay Joyce was born December 6, 1985, and named after his late grandfather Joseph Adams. Dillon is the sixth grandchild for Mr. and Mrs. William and Mies Beldman and fourth grandchild to Mrs. Shirley Adams, all of London. Another great-grandchild for Mrs. Belle Adams of Welland, Ont.</p> <p>Jeff and Helen Adams, 132 Glenpatrick Dr. S.W., Calgary, AB T3E 4L6</p>	<p>VANDER HEIDE: With praise and thanksgiving for His goodness, Clarence and Annette welcome with love their third child, CAITLIN MICHELLE, born on December 15, 1985, weighing 7 lbs. 10 1/2 oz. A little sister for Melissa and Jordan. Third grandchild for Mr. and Mrs. William Vander Heide of Wellandport, Ont., and 35th grandchild for Mr. and Mrs. Fred Postma of Welland, Ont. Caitlin is also the 39th great-grandchild for Mrs. A. Vander Heide of Dunnville, Ont., and 13th great-grandchild for Mr. and Mrs. T. Beers of Leeuwarden, The Netherlands.</p> <p>Home address: 456 Grantham Ave. St. Catharines, ON L2M 3J4</p>	<p>Obituaries</p> <p>On Monday, January 6, 1986, as a result of a tragic accident the Lord called to Himself,</p> <p>DENISE LOOYENGA at the age of 17.</p> <p>Dear daughter of Bert and Ann Looyenga and sister of Brenda and Anthony.</p> <p>Our prayer is that God will sustain them in their loss.</p> <p>Psalm 62</p> <p>Dick & Agnes Wyga Henry & Ann Venema Thys & Winnie Splinter George & Corry Vos Bert & Linda Vander Laan Bill Lamberink Harry & Joyce Rinsma Dick & Renee Voskamp Clare & Nellie Jonkman</p>	<p>"Therefore, they are before the throne of God, And serve Him day and night in His temple... Never again will they hunger; never again will they thirst... For the Lamb at the centre of the throne will be their shepherd; He will lead them to springs of living water, And God will wipe away every tear from their eyes." (Revelation 7:15-17)</p> <p>As the result of a car accident, our dear daughter and sister,</p> <p>DENISE LOOYENGA was taken to her eternal home on January 6, 1986, at the age of 17. Always lovingly remembered by her parents, sister and brother: Bert & Ann Looyenga Brenda Anthony</p> <p>Services were held at the Bethel Chr. Ref. Church in Acton, Ont., on Thursday, January 9, 1986. Rev. D. Miedema officiated.</p> <p>Address: 30 Mowbray Place, Acton, ON L7J 2J8</p>	<p>Op 23 december, 1985, nam God tot zich ons medelid,</p> <p>Mrs. JOLARSEN-RHEBERGEN Dat onze Hemelse Vader de familie tot sterkte en troost moge zijn.</p> <p>De Jeugd van Vroeger, Trenton, Ontario.</p> <p>"Everything that happens in this world happens at the time God chooses. So remember your Creator while you are still young. After all this, there is only one thing to say: Have reverence for God, and obey His commands, because this is all that man was created for." (Ecclesiastes 3:1; 12:1a; 12:13)</p> <p>On January 6, 1986, our Lord has taken another one of our Young People as a result of a tragic accident on December 28, 1985.</p> <p>DENISE LOOYENGA In this time of trial, may we look to God for our strength. May the Lord be with this family and give them strength and comfort.</p> <p>Acton Young People's Society</p>
<p>Marriages</p> <p>VISSEK-KRAMER: Dirk, Gerlof Kramer and Anna Johanna Visser are happy to announce, with the blessing of our parents, that we will exchange our marriage vows, D.V., Friday, January 31, 1986, 2:30 p.m. at the Townhall in Franeker, Fr. We ask for God's blessing in a service, 3:30 p.m. in the Vrije Evangelische Kerk in Franeker. The Rev. N. Dijk officiating. Everyone is welcome to join in the reception at the Motel 'De Valk' in Franeker from 8:00 to 10:00 p.m.</p> <p>265 Harris St., Ingersoll, Ont.</p> <p>Franeker, R. Postelmaplein 22</p> <p>Future address: 78 King St. E., Apt. 5, Ingersoll, ON N5C 1G4</p>	<p>DEVRIES: With praise and thanks-giving to our God, we, Marvin and Peggy welcome with joy our son, RYAN PETER. Born on January 2, 1986, 8 lbs. 15 oz. A brother for Carla. Sharing in our joy are grandparents: Mr. and Mrs. Harm DeVries, Wellandport, and Mr. and Mrs. Peter Plaisier, Guelph, and great-grandmothers: Mrs. E. Plaisier-Van Noort and Mrs. G. Tulp-Dykstra, The Netherlands. Address: M.C.A., c/o M.F.I. Box 15665 W. Palm Beach, FL 33406</p> <p>DRUIF: With great joy and thankfulness to our Lord, we, Gerry and Betty, welcome our first child, ANDREA FRANCES. Born December 20, 1985, weighing 6 lbs. 6 1/2 ozs. Sharing our joy are grandparents Mr. and Mrs. Y. Verbeek of Acton, Ont., Mr. and Mrs. H. Klinker of Sarnia, Ont., great-grandmother: Mrs. J. Duenk of Georgetown, Ont. Address: 42 Delaware Ave., Guelph, ON N1E 3V6</p>	<p>Obituaries</p> <p>On Monday, January 6, 1986, as a result of a tragic accident the Lord called to Himself,</p> <p>DENISE LOOYENGA at the age of 17.</p> <p>It is our prayer that the Lord may strengthen and sustain Bert and Ann and Brenda and Anthony in this time of sorrow.</p> <p>Isaiah 55:8,9.</p> <p>Brampton — Mrs. D. Looyenga Acton — Jake & Dorothy Kuiken Willowdale — Symen & Susan Boonstra Acton — John & Ali Looyenga and families</p> <p>Acton January 6, 1986</p>	<p>"Therefore, they are before the throne of God, And serve Him day and night in His temple... Never again will they hunger; never again will they thirst... For the Lamb at the centre of the throne will be their shepherd; He will lead them to springs of living water, And God will wipe away every tear from their eyes." (Revelation 7:15-17)</p> <p>As the result of a car accident, our dear daughter and sister,</p> <p>DENISE LOOYENGA was taken to her eternal home on January 6, 1986, at the age of 17. Always lovingly remembered by her parents, sister and brother: Bert & Ann Looyenga Brenda Anthony</p> <p>Services were held at the Bethel Chr. Ref. Church in Acton, Ont., on Thursday, January 9, 1986. Rev. D. Miedema officiated.</p> <p>Address: 30 Mowbray Place, Acton, ON L7J 2J8</p>	<p>Op 23 december, 1985, nam God tot zich ons medelid,</p> <p>Mrs. JOLARSEN-RHEBERGEN Dat onze Hemelse Vader de familie tot sterkte en troost moge zijn.</p> <p>De Jeugd van Vroeger, Trenton, Ontario.</p> <p>"Everything that happens in this world happens at the time God chooses. So remember your Creator while you are still young. After all this, there is only one thing to say: Have reverence for God, and obey His commands, because this is all that man was created for." (Ecclesiastes 3:1; 12:1a; 12:13)</p> <p>On January 6, 1986, our Lord has taken another one of our Young People as a result of a tragic accident on December 28, 1985.</p> <p>DENISE LOOYENGA In this time of trial, may we look to God for our strength. May the Lord be with this family and give them strength and comfort.</p> <p>Acton Young People's Society</p>
<p>More classifieds next page.</p>				

Classifieds

Obituaries	Obituaries	Employment Wanted	Help Wanted	Help Wanted
<p>We were deeply saddened by the news of the recent tragic accident involving four teenage girls, familiar to our school community. On Saturday, December 28, 1985, the Lord took home:</p> <p>JEANETTE LAMBERINK TERRY VANDERLAAN SUSAN LIDBURY</p> <p>And on Monday, January 6, 1986:</p> <p>DENISE LOOYENGA</p> <p>We are comforted by God's abiding promises:</p> <p>"So do not fear for I am your God... I will strengthen you and help you. I will uphold you with my righteous right hand." (Isaiah 41:10)</p> <p>"I will be with you always." (Matthew 28:20)</p> <p>The Georgetown District Christian School Board.</p> <p>On December 4, 1985, the Lord took home, after a lengthy illness,</p> <p>Mr. MARTIN BUIT</p> <p>at the age of 91.</p> <p>Predeceased by a daughter, Aartje, in 1949 and a grandson, Walter, in 1972.</p> <p>Dear husband and father of:</p> <p>Stien Buit (nee Stolte) — Red Deer, Alta.</p> <p>Luke & Jenny Buit — Lacombe, Alta.</p> <p>Ann & Peter Humting — Red Deer, Alta.</p> <p>John & Jean Buit — Blackfalds, Alta.</p> <p>13 grandchildren and 25 great-grandchildren.</p> <p>Funeral text was: 2 Cor. 5: "For we know that if the earthly tent is destroyed, we have a building from God, a house not made with hands, eternal in the heaven."</p> <p>The Bible Study Club announces with sadness, that on Monday, January 6, 1986, God took to His heavenly home, one of our beloved members,</p> <p>Mr. M. JANSMA</p> <p>at the age of 78 years.</p> <p>May the bereaved family find comfort in the words of Rev. 14:13: "Then I heard a voice from heaven saying, 'Write this: 'Happy are those who from now on die in the service of the Lord!' 'Yes indeed!' answers the spirit. 'They will enjoy rest from their hard work, because the results of their service go with them!'"</p> <p>Duncan, B.C.</p> <p>Mr. Co Timmer (Pres.) Mr. B. Renema (Sec.)</p> <p>"My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one can snatch them out of my hand." (John 10:27,28)</p> <p>On November 24, 1985, the Lord took to be with Himself, our loving son and brother,</p> <p>CORNELIUS JACOB SNEEP</p> <p>in his 47th year.</p> <p>Son of Nelly and Joh Brands, Washago.</p> <p>Brother of:</p> <p>Jean & Henry Bierling — Newmarket</p> <p>Natalie & Brian; Peter, Michelle, Denise</p> <p>John Sneed, Diane Erickson & Mike — Boca Raton, FL</p> <p>Mark, Michael</p> <p>Anne-Marie & Bert VandeKuyt; Bert, Derek, Jason — Orillia</p> <p>Wendy & Harry VanderTol; Jennifer, Tara, Erin — Bramalea</p> <p>Predeceased by father Anthony Sneed, nephews Kevin, John, Andrew.</p> <p>"The Lord is my light and my salvation, ... the stronghold of my life." (Psalm 27:1)</p> <p>Green River Dr., Washago, ON L0K 2B0;</p>	<p>1 John 4:18: "There is no fear in love, but perfect love casts out fear."</p> <p>On Monday, December 30, 1985, the Lord called home His child, our husband, father, grandfather and great-grandfather,</p> <p>LOUIS C. KOK</p> <p>at age 81.</p> <p>Beloved husband of Jantsje Kok. Father of:</p> <p>Dirk & Netty Kok — Thunder Bay, Ont.</p> <p>Teena & Henry Ryzebol — Transcona, Man.</p> <p>Max & Ada Kok — Thunder Bay, Ont.</p> <p>Briena & Ralph Meems — Murillo, Ont.</p> <p>13 grandchildren and one great-grandchild.</p> <p>Home address: R.R.#12, Dawson Rd., Thunder Bay, ON P7B 5E3</p> <p>The consistory and congregation of the Bethel Chr. Ref. Church, London, Ontario, extend their sincere Christian sympathy and love to their pastor Philip Stel and family in the recent passing of his mother,</p> <p>GRIETJE (Grace) STEL</p> <p>May God's love and compassion surround them in this time of sorrow.</p> <p>Taber 29 December</p> <p>Plotseling nam de Heer uit ons midden weg ons zeer geliefd medelied.</p> <p>Mrs. CORNELIA WESTERHOUT (geb. Hesterboom)</p> <p>Geliefde echtgenote van Cornelis Westerhout op de leeftijd van 85 jaar. Haar opgewekte en blijmoedige geest zal altijd in onze herinnering blijven. Dat zij thans juicht voor Gods troon, zal ons en haar man en kinderen sterken in dit zware verlies. Namens onze Friendship Circle, waar zij een zeer trouw lid was, onze deelname in dit zware verlies.</p> <p>Friendship Circle, Taber Alta.</p> <p>Teachers</p>	<p>Which dairy farmer has work for a young man from Holland for July-August 1986? Has part-time experience. For further details contact Y. Boekestyn (416) 937-7618.</p> <p>Teachers</p>	<p>Small building construction firm in Eastern Ontario is in need of a young energetic working carpenter foreman. Year-round employment. Experience preferred but not essential. Send resume to: Box 2410, Calvinist Contact, 90 Niagara St., St. Catharines, ON L2R 4L3</p>	<p>Applications accepted for licensed mechanics, preferably with truck experience. Apply in person to: Central Automotive Services, 2401 Eagle St., Cambridge, ON N3H 3P0.</p>
			<p>The board of the Hamilton District Christian High School is inviting applications for the position of caretaker — handyman. This is a full-time position, for complete maintenance, available July, 1986. Send applications to: The Building Committee, Hamilton District Christian High School, c/o Len Keesmaat, Chairman, 28 Athens St., Hamilton, ON L9C 3K9.</p>	<p>Large progressive dairy farm in Eastern Ontario requires a farm equipment operator and mechanic (maintenance and repair). Nine miles from CRC and Chr. school; 1/2 mile from village. Public school nearby with bus service at the door. Three-bedroom house supplied. Cow knowledge is an asset. Please supply references. Contact: Bill Zandbergen, Zandbergen Farms Ltd. R.R.#2, Brinston, ON K0E 1C0</p>
			<p>Rehoboth Christian Association is presently accepting applications for the position of Community and Corporate Relations Director</p> <p>Qualified applicants will have experience in public relations presentations and a commitment to promotion of Christian Services benefiting handicapped citizens in the Province of Alberta. Responsibilities include: increasing the extent of the Association's community and corporate support base, assisting handicapped citizens in securing employment, sharing Rehoboth's ministry with service organizations and church groups, and maintaining a strong contact person network throughout the province.</p> <p>Salary and benefits commensurate with qualifications.</p> <p><i>Send resume to:</i> Rehoboth, Box 1089, Stony Plain, Alberta T0E 2G0 (403) 963-4044</p> <p><i>Closure date: March 15, 1986</i></p>	<p>Teachers</p> <p>The Ottawa Christian School invites applications for possible vacancies in the grade 4 to grade 6 classes Please send letters of application to the principal Mr. John Harris, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or phone 722-5836</p>
				<p>Immanuel Christian School Charlottetown, P.E.I. invites applications for the position of TEACHING PRINCIPAL</p> <p>Since this is the opening year of the school, we are looking for someone with leadership qualities and administrative ability. Send application along with resume to:</p> <p>Mrs. Esther Hovingh, Sec. of the Board R.R.#3, Cornwall, P.E.I. Canada C0A 1H0</p>
				<p>EDMONTON CHRISTIAN SCHOOLS Our system is now inviting inquiries and applications for teaching positions for the 1986-1987 school year.</p> <p>Administrative opening:</p> <p>PRINCIPALSHIP ELEMENTARY/JUNIOR HIGH SCHOOL</p> <p>Possible teaching positions open in:</p> <p>Elementary Intermediate Junior High Senior High</p> <p>The four schools in our system have a diversified teaching staff, teaching students from grade K-12, with the added services of a curriculum coordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.</p> <p>Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:</p> <p>H.P. Visscher 14345 - McQueen Road, Edmonton, Alberta T5N 3L5 Tel.: (403) 455-8515</p>
		<p>Langley Christian School Langley, BC (K-7, 215 students)</p> <p>is inviting applications for the position of PRINCIPAL</p> <p>with Christian commitment and direction. Experience in Christian education, master teacher qualities, and leadership ability in the areas of curriculum, teacher supervision and administration. Duties to begin Aug. 1, 1986. Deadline for applications: January 31, 1986.</p> <p><i>Send resume and inquiries to:</i> Grace Muller, Education Committee Chairperson c/o Langley Christian School 21789 - 50 Ave., Langley, B.C. V3A 3T2 Tel: (604) 533-2222</p>		

Dutch

Persoverzicht

Het is weer gedaan met de rust in Ottawa. De Kamer dreunt weer van de toespraken. De oppositie is vol van jeugd en moed en kracht terwijl de regerende Tories een beetje bleek om de neus zien tenevolge van de resultaten van de laatst gehouden enquête waarin getoond werd dat de populariteit van de Konservatieve een beduchte knauw had gekregen.

De prime minister was nog niet helemaal van de schrik bekomen en de verwachte kabinettsveranderingen werden uitgesteld. Intussen was er visite van de Japanse prime minister Nakasone die veel belovende woorden sprak over opheffing van handelstarieven. En daar zullen we de oude wijsheid "eerst zien dan geloven" maar op toepassen. Intussen verdient het misschien wel aanbeveling voor vooruitstrevende mensen om Japans te gaan leren. Met al die autofabrieken uit Japan op komst konden we wel eens een drie-talig land gaan worden.

Kameraad Broadbent benutte de vakantie om eens flink van leer te trekken tegen de werkeloosheid. Hij stelde voor om als goal een twee procent jaarlijkse reduktie te aanvaarden. Er wordt aangenomen dat een nieuwe begroting meer aandacht aan dat probleem zal besteden. Het blijft een pijnlijke zaak, zo is er bijvoorbeeld in Newfoundland 20% van de arbeiders zonder werk.

Kabinetleden krijgen minder opslag dan eerder werd voorgesteld. De prime minister krijgt zo pakweg \$10,000.00 minder en de ministers de helft daarvan. Ze hoeven echter nog niet naar de diakonie te gaan en U hoeft er niet wakker over te liggen. De prime minister zelf betitelde het als een symbolische gebeurtenis.

Drie leden van de directie van de Worker's Compensation in British Columbia vonden dat bezuinigen maar zo zo, en stemden voor de aankoop van Audi's voor de directie ter waarde van

\$25,000.00 per voertuig. Maar zo zeiden de heren: het was een speciale aanbieding en we hebben \$3,900.00 van de prijs afgekregen.

De Canadese dollar drijft niet zonder hulp van de Bank van Canada die grote hoeveelheden opkoopt om de prijs tenminste in fatsoenlijke regionen te houden. Niettegenstaande kostte een Canadese dollar \$1.42 U.S. Geen kleinigheidje voor al de snowbirds in Florida. Mocht U echter visite uit Holland verwachten deze zomer, vertel ze om nu dollars te kopen. Ik geef U op een briefje dat de dollar niet zo goedkoop blijft.

De N.D.P. in Saskatchewan moet de lamp een beetje schuin houden en om wat meer bij kas te komen willen ze een loterij organiseren. De gokkerij zit er bij ons nogal in; er werd in 1985 2.1 miljoen dollar aan lootjes besteed. Dat begint een beetje de spuigaten uit te lopen. Hier in Ontario won iemand in de afgelopen week tien miljoen

dollar. De winnaar is van schrik ondergedoken.

President Reagan hield weer één van zijn wekelijkse toespraken. Hij noemde Canadezen neven van Amerika. Wel goed bedoeld natuurlijk maar wij herinneren ons dat oude spreekwoord: "van je familie moet je het niet hebben." President Reagan ondervond dat trouwens zelf ook wel van de week. Van al de Westerse bondgenoten ondersteunden alleen Canada en Italië het embargo tegen Libië.

Zelfs de ijzeren dame — de vrouw in het ambt — Mrs. Thatcher, die vaak zo hartstochtelijk de Amerikaanse buitenlandse politiek ondersteunt, liet verstek gaan. Ze heeft natuurlijk haar handen vol met interne onenigheid in de gelederen van haar kabinet en partij, maar ik had toch anders verwacht. Er zit natuurlijk nationaal eigenbelang achter. Zo betrekt West Duitsland ongeveer een derde van al de

nodige olie uit Libië, en het is wel te begrijpen dat de Duitsers zich koest houden.

It is het Internationale Jaar van de Vrede, hetgeen in Beiroet gevierd wordt met dodelijke schietpartijen. Terwijl Palestijnse terroristen zich blijkbaar voorbereiden voor nieuwe aanslagen. Schiphol en andere vlieghavens in Europa leken wel belegerde forten.

Ik zou die komeet wel eens willen zien maar soms geloof ik dat het een reclame kampagne is van fabrikanten die verrekijkers en telescopen vervaardigen. Er is geen komeet te bespeuren en het is koud genoeg 's avonds om je bloed te bevriezen.

We leven in de blije verwachting van ons vierde kleinkind en in ootmoedige verwondering voor de levensontwikkeling van de drie waarmee we al verblijd zijn.



WIM (1)

H. de Jong

Het is bekend dat Abraham Kuyper, hoewel hij een druk leven leidde, elke dag mediteerde. Mijn bedaarde schoonzoon, de man van onze Marie, doet dat ook. Hij heeft er wel wat meer tijd voor. Wim werkt drie 12 uur shifts en heeft dan vier dagen vrij.

Wij Gereformeerden, gebruiken slierten meditatieboekjes. Wij mediteren al lezende. Terwijl we mediteren, willen we ook nog graag iets opsteken. Mediteren in de zin van 'stil zijn met God' vinden we wat buitensporig. Het doet ons denken aan kloosters of Buddisten, aan nonnetjes en Lama priesters met kaal geschoren schedels met een tukkie haar.

Nou, onze Wim is echt geen kloosterbroeder. Hij is een bijzonder fijne schoonzoon. Een Christen die onze Wim voor het eerst zou ontmoeten zou kunnen zeggen: deze man heeft Jezus ontmoet. Het straalt van hem uit! Niet-Christenen merken ook wel dat

een man als Wim iets bijzonders over zich heeft, maar ze weten niet precies waar de klepel hangt. Ze vermoeden niet dat die klepel hangt in een zuivere klok die de Heer Gods over het landschap beeft.

Wim en Marie hebben een fijn gezin. Ik mag wel zeggen dat Marie anders is geworden door haar dagelijks verkeer met Wim. Marie is een eerlijke meid. Ze is open als een bloem bij zonlicht. Een bloem die zich boog naar het lijden in de wereld en zo in de schaduw van haar eigen "bloemzijn" kwam te staan. Het moet in 1945 geweest zijn dat Marie ons toeschreeuwde: "In een God, die toelaat dat 6 miljoen mensen sterven in kampen, kan ik niet geloven."

Twijfel heeft als staart vaak schuldgevoel. En onze Marie trachtte dat schuldbesef te sublimeren door schijn-vrolijkheid, waaronder een lading weerbarstigheid schuilde. Marie heeft het nog

Van Halsema's Onthullingen

niet gemakkelijk. Ze maakt het zichzelf ook niet gemakkelijk. Daarom zijn we zo blij met onze schoonzoon. De Heer smeedt soms prachtig ijzerwerk.

Wim en Marie zijn nu bezig met de tweede helft van hun leven. Ze zitten in de late zomer van het aardse bestaan. Wat is het een prachtig wonder van de Heer dat hij ook in onze levens seizoenen geeft. Het voorjaar: tieners en jonge mensen die de normen opgelegd door ouderen van alle kanten bekijken, vaak in een heksenketel van uitbundige levensdrang, zorgeloosheid, losbandigheid, een ontwaken van drifts nimmer vermoed, en grenzeloze zelfverzekerheid. Als ik terugdenk aan de voorjaarstijd van onze kinderen kan ik me herinneren dat ik vaak dacht: "Zou dat voorjaar nu nooit es veranderen in zomer?"

Maar in het leven van iedereen komt ook de zomer. Vaak overdrijvende wolkenvelden, ... maar toch: zomer. In een normaal verloop verdwijnen dan de negatieve eigenschappen van de voorjaarstijd. Alleen de positieve levensdrang blijft over. Gezinnen vormen ... de maatschappelijke ladder beklimmen ... geïnteresseerd zijn in de kerk ... de wonderbare gift van sexualiteit beleven in het teken van procreatie en simpel één-zijn. "Toen ik een kind was sprak ik als een kind, nu"

Het is precies in deze tijd dat een andere strijd begint. In dat drukke zomerleven, waarin alles tot bloei komt, komt af en toe een wolkje drijven. Een wolkje van onzekerheid. Je bent ergens druk mee bezig en dan flitst er heel even een gedachte door je brein: Wat voor zin heeft het leven? Is al ons geredder, al die zomerse bedrijvigheid gericht op de eer van God? Ja, hoe sta ik eigenlijk met God. Even bezin je je op die vragen ... dan gaat het leven verder ... een kind komt thuis met een slecht rapport ... wat zitten we weer krap aan het eind van de maand als ik nu maar wat minder hoofdpijn had!

Wim en Marietje's kinderen zijn de deur uit. Ze zitten in de late zomer. Soms vragen ze zich verbaasd af: hoe hebben we het allemaal kunnen versieren?

Ze verwonderen zich over de leiding van God. Ze verheugen zich er over dat alle kinderen en — nu al vier — kleinkinderen gezond zijn. Het had ook anders gekund! Ze denken aan Johan, wiens kindje al jaren verzorgd wordt in Pinerest. Ze denken aan een kindje van Bertus dat zo moeilijk leert. En Wim en Marie gaan het lijden van anderen niet voorbij. Behalve Johan en zijn vrouw, zijn Wim en Marie de enigen die ooit het meisje in Pinerest bezoeken.

Het is goed Wim en Marietje

te bezoeken. Wim heeft veel vrije dagen en zodoende trekken we er vaak tussen uit. Hij mag graag vissen en heeft een oud aluminium bootje met een kwart-paardekracht buitenboordmotor. In Holland vis ik nimmer behalve naar complimentjes. In Canada ben ik een verwoed vissersmanneke je moet toch iets te doen hebben!

Ik zeg tegen Wim, als we op een prachtige herfstmorgen er op uit trekken: "Zou je nu niet eens een mooiere boot kopen? Een boot met een kajuit en een zwaardere motor? Daar heb je nu toch wel geld voor?" "Gek toch, dat wij oudjes er nog altijd zo op gesteld zijn dat onze kinderen het 'goed' doen. "Had U gedacht," zei Wim op z'n bedaarde manier, "dit is een best bootje hoor vader, we kunnen ons geld wel iets nuttiger besteden, dacht U niet?"

Wim maakt me beschaamd. Ik vind het nog altijd wat vreemd dat Wim en Marie handen vol geld uitgeven aan Ethiopie en een hele sliert liefdadigheids-instellingen. In Holland zijn we dat niet meer gewend. Wel hebben we groots opgezette acties die vaak een tien miljoen opbrengen, maar wat betekent zo'n bedrag verdeeld over 12 miljoen inwoners?

Waarin ligt het geheim van Wim en Marie? Ik werp een angeltje uit. En zo kregen we het over mediteren. Maar daarover de volgende keer!

Gecamoufleerde burgers (3)

Noord Sumatra

Ed Vanderkloet

De vlucht van Padang naar Medan over het hoge Boekit Barisan gebergte, dat de hele lengte van het 2000 kilometer lange eiland Sumatra bestrijkt, duurde ongeveer 3½ uur. Dit keer had ik een deken meegenomen tegen de kou die op grote hoogte de onverwarmde kist binnendrong.

Ongeveer halverwege de reis kreeg onze Dakota plotseling escorte van twee Mustang jagers uitgerust met raketten onder de vleugels. We hoorden later dat overvliegende toestellen meermalen beschoten waren door Japans afweergeschut dat de republikeinen hadden buitgemaakt. We bemerkten echter niets van flak, en boven Deli verdwenen de Mustangs even snel als ze gekomen waren.

Medan is de hoofdstad van Sumatra met bijna een half miljoen inwoners. Oud-Indië gangers beweerden dat het de mooiste stad van het land is. Dat is misschien wel waar, maar het was er onbarmhartig heet.

Mijn aankomst viel op Zondag. Ik was moederziel alleen in een vreemde stad met een onbekende toekomst. In zo'n geval doe je wat iedere doorreizende soldaat doet; je

gaat naar de pasangrahan, het doorgangshuis voor rondzwervende militairen. Daar kun je althans eten en slapen.

Maandagmorgen om 7 uur vervoegde ik mij bij het Territoriale Hoofdkwartier (een nogal weidse titel voor een weinig imposant gebouw) van de L.T.D., de gewone afkorting voor Leger Technische Dienst. Volgens het telegram in mijn zak moest ik mij melden bij kapitein T. Meinesz.

Hij zat met zijn benen op zijn bureau de krant te lezen. "Wie ben jij?" vroeg hij met z'n zware stem terwijl hij mij argwanend opnam.

"Sergeant van der Kloet," antwoordde ik. "Ben gisteren aangekomen uit Padang. Ik moest me bij u melden."

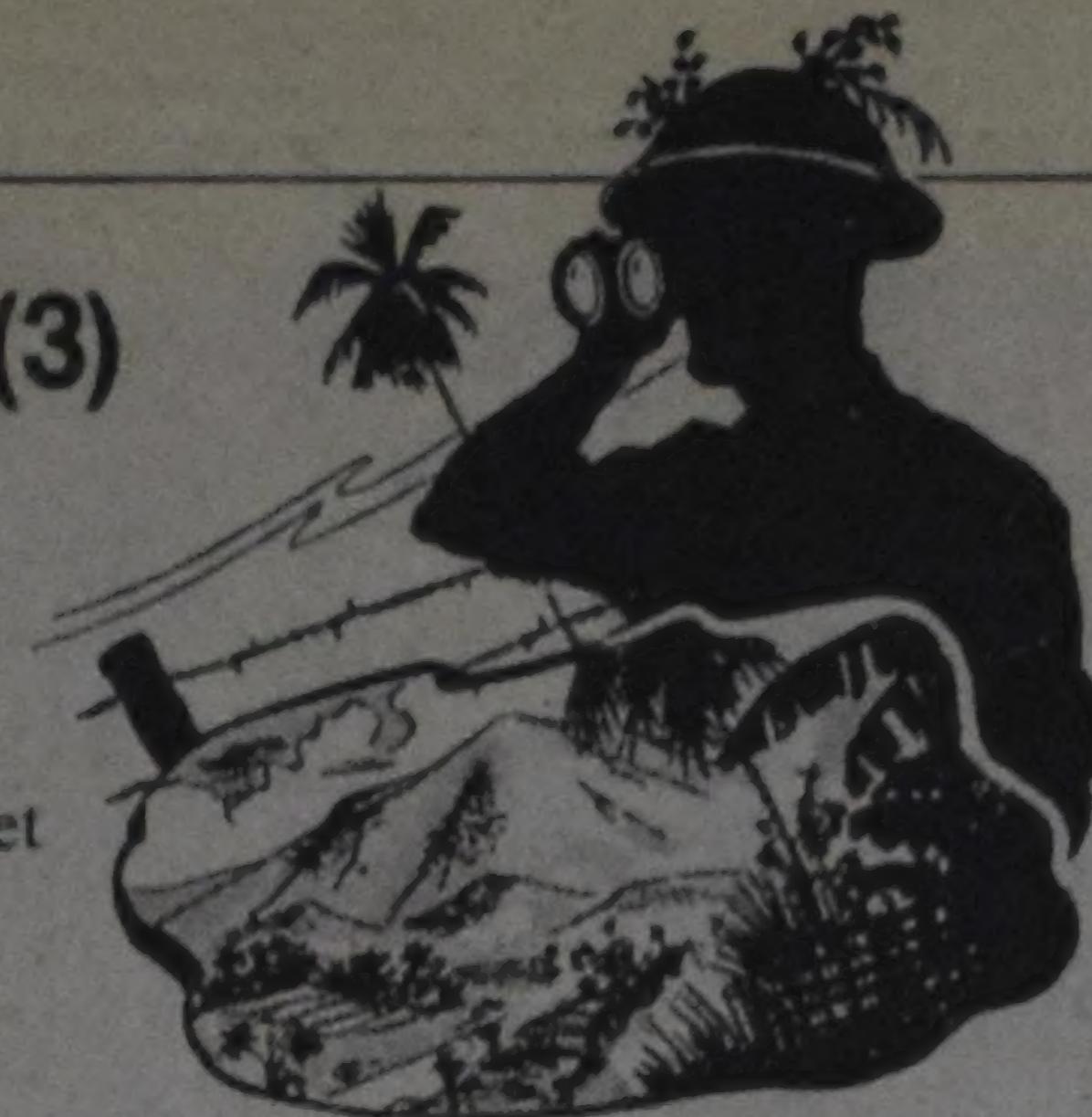
"Wie zegt dat?" vroeg hij dreigend.

"Bandoeng."

"Met Bandoeng heb ik niets te schaffen. Die bureaustieren daar doen maar wat. Wat zoek je hier eigenlijk?"

"Ik weet het echt niet, kapitein. Bevel is bevel."

"Laat me je papieren eens zien." Hij neusde wat in mijn schamele staat van dienst en bromde iets over die stommelingen op het hoofdkwartier in Bandoeng die hem van z'n rust beroofden.



Plotseling ging hem een licht op. "Nou weet ik het," zei hij, "jij bent natuurlijk die nieuwe administrateur van L.T.D. 720. 't Is verdorie tijd dat je eindelijk komt." Ik keek hem nietbegrijpend aan.

"Klopt," zei hij goedkeurend. "Je gaat morgenochtend naar Siantar waar 720 zit te springen om een nieuwe administrateur. Je voorganger hebben ze per vliegtuig terug naar Holland gestuurd. Die is in mekaar geklapt van de zenuwen. Knettergek geworden. Hoe heet je ook weer?"

"Van der Kloet."

"Ben jij een Fries?" vroeg hij. Aan z'n accent had ik gemerkt dat hij een zoon van het Heitelân was.

"Nee, ik ben een Amsterdamer."

De uitdrukking op kapitein Meinesz' gezicht liet duidelijk merken dat mijn antwoord in minder goede aarde viel, dus voegde ik er haastig aan toe dat mijn vader een Fries was. Hij keek me aan met de blik waarmee een hondenkenner een kruising tussen een terrier en een herder beschouwt. "Nou, rot maar op," zei hij, "en zorg dat je om zes uur

morgen klaar staat. Je kan meerijden met sergeant Bijleveld, maar denk er om, hij wacht niet op je. En nog es wat, die kerels in Siantar zijn een stel toffe jongens. Ik hoop dat je tegen een stootje kunt."

Ik salueerde en zei, "Komt voor mekaar, kapitein."

"Dat salueren kun je wel nalaten, dat hebben we hier al lang afgeschaft. Er is maar één in Noord Sumatra die je moet groeten en dat is Piet Scholten."

"Wie is Piet Scholten, kapitein?" vroeg ik.

"Weet jij niet wie generaal Piet Scholten is?" vroeg hij, hoofdschuddend over zoveel onkunde. "Moet je es luisteren jongmens, zonder Piet zaten wij hier niet. Dat is de enigste militaire bevelhebber in dit land die aan dit allegaartje gecamoufleerde burgers leiding kan geven."

Ik maakte aanstalten om weg te gaan maar hij riep mij terug.

"Wat hebben ze jou allemaal verteld omtrent de malaria?"

"Klamboe en kinine"

antwoordde ik prompt.

"Allemaal flauwekul," zei hij. "Hier," en hij wees op een grote fles Bols achter hem, "dit is het meest probate middel tegen de malaria. Ik neem het iedere dag in en ik merk nooit wat van de musketen. Als ik 's avonds naar bed ga ben ik dronken en als ik 's morgens wakker wordt zijn de musketen dronken."

"Ik zal er om denken, kapitein."

De rest van de dag slenterde



Indonesische spotprent

Taaie: "Ik denk-ter-ooffer om foor fast te tekene bij het Knil."

Neut: "Sajje niet lukke, faader. Denk jij, dat de Staat jouw maat schoenen je leefe lang zal kunnen betaale?"

ik door Medan. Het was inderdaad een mooie stad en ik bewonderde de brede wegen met hun welvarend uitzichtende huizen en tuinen waar djongossen ijverig aan het werk waren om de gazons en de weelderige struiken bij te houden. Ook bezocht ik de prachtige missig (moskee), door sommigen — zij het met enige overdrijving — de Taj Mahal van Indonesië genoemd. 's Avonds maakte ik kennis met een stel oude rotten in de AMVJ die sterke verhalen vertelden over de strijd die hier twee jaar geleden gewoed had tegen de moordzuchtige Laskars van het republikeinse leger.

Ofschoon ik al bijna twee maanden in de Oost was voelde ik me een echte baroe (nieuweling.)

Ed Vanderkloet woont in Rexdale, Ontario.



Onder de streep

John VanHarmelen

Annie Hawks geboren Sherwood (1835-1918) was een actief lid van de Hanson Place Baptist Church. Toen ze veertien jaar was, was het algemeen bekend dat zij een dichtader had. Haar gedichten vonden hun weg naar verschillende kranten. In de loop der jaren was het aantal gestegen tot vierhonderd. Toch is er maar één zo bekend geworden dat u het vinden kunt in bijna elk gezangboek. Haar predikant, Robert Lowry (1826-1899) moedigde haar aan om gedichten te maken, vooral gezangen.

Op een zekere dag, zo schrijft Annie Hawks (zij was toen een jonge vrouw en moeder van 37 jaar), was ik bezig met huishoudelijk werk. Het was in het jaar 1872 op een stralende morgen in de maand juni, toen ik plotseling een gevoel kreeg alsof de Here Jezus mijn Meester vlak bij mij was. En ik begon mij er over te verwonderen hoe ooit iemand zonder Hem zou kunnen leven, hetzij in vreugde of smart. De woorden kwamen als vanzelf in

mij op en de gedachten namen mij geheel in beslag ... Ik heb U elk uur nodig. "I need Thee every hour."

De volgende zondag liet ze het gedicht (vijf coupletten) aan haar predikant zien. Hij was nogal muzikaal, en stond bekend als componist. Hij nam de hymn mee naar huis, maakte het refrein en componeerde de melodie. Hij noemde de melodie "nood."

"Zo," schrijft iemand,

"was het beroemde gezang geboren!" De namen van

Annie Hawks en Robert Lowry

worden steeds samen afgedrukt

als u dit gedicht in de hymnals

leest. Lowry hield erg veel van

refreinen, vooral om de

kinderen te laten meezingen.

U hebt het misschien wel eens

gemerkt dat de melodieën een

naam hebben. Ook merkt u

vaak dat er een tekst genoemd

wordt als opschrift. Het

opschrift van deze hymn "I

need Thee every hour" werd

Joh. 15:5: "Zonder Mij kunt

gij niets doen."

In het jaar 1888 stierf de man

van Mrs. Hawks. Dat wierp een

donkere wolk van verlies over haar leven. In deze moeilijke periode van haar leven was haar eigen hymn haar tot grote troost. Ze schrijft: ik begreep eerst niet waarom deze hymn het kloppende hart van de mensheid zo raakte. Het was pas heel wat jaren later toen een schaduw over mijn levenspad viel, de schaduw van een groot verlies, dat ik iets verstand van de troostende kracht in de woorden, die ik mocht doorgeven aan anderen in dat uur van persoonlijke vreugden en vrede.

Naschrift

Als u een betere vertaling weet dan ik gevonden heb, laat het mij dan even weten. Ik zoek ook nog een vertaling van de bekende hymn PSHCRC 445 en 447. Mijn adres is tot 1 mei: 1 ave 41 Skyway Village Estates, Palmetto, Florida 33561-2026. (PSHCRC betekent Psalter Hymnal Christian Reformed Church.)

1. Elk uur, elk ogenblik
Steun ik op U;
Uw Woord alleen, o Heer,
Vertroost mij nu.

Refrain:
Mijn ziel heeft U vannode,
Elk uur, elk ogenblik!
O, zegen mij, mijn Heiland!
Tot U kom ik!

2. Mijn ziel behoeft Uw hulp
in vreugd' en pijn;
Wil elke dag, o Heer,
Nabij mij zijn.
Refrain:

3. Leer mij Uw wil te doen,
Steeds meer en meer;
Wil aan mijn ziel Uw Woord
Vervullen, Heer!
Refrain:

4. Mijn ziel zucht steeds naar U,
O Heilig God!
Ik ben Uw eigendom,
Volzalig lot!
Refrain:

Johan De Heer no 80

Books

Evangelism

A motivator towards evangelism

Evangelism: A Biblical Approach by G. Michael Cocoris. Chicago: Moody Press, 1984. Softcover, 176 pp. Reviewed by Rev. Johan D. Tangelander, Strathroy, Ontario.

Which method should we use for evangelism? A lady once told an evangelist, "I don't like your method," and he replied, "I'm not totally satisfied with it myself. What's yours?" She answered, "I don't have one," to which the evangelist responded, "I like my method better than yours." Cocoris does not only write about methodology, he also provides a biblical definition of evangelism, its message and principles. What is evangelism? According to the author, "Evangelism is communicating the Gospel of Jesus Christ with the immediate intent of converting the hearer to faith in Christ, and with the ultimate intent of instructing the convert in the Word of God so that he can become a mature believer."

Why are some Christians evangelistically motivated? A study has revealed that they are involved for one of three reasons: (1) New converts are usually evangelistic because of their conversion experience. (2) Older Christians are sometimes involved because of a training program. (3) Some are forced into evangelistic activity by guilt. Why should *all* Christians be evangelists? Evangelism is not optional, it is imperative. Believers evangelize because of God's clear command.

Cocoris criticizes the message of many modern evangelists, who mention no "sin, the cross, or the resurrection of Christ." He also warns the church not to mix the Gospel of grace with social activism. "The Gospel we must preach today is not the social Gospel to reform society, but the Gospel of God to redeem sinners."

This is not just another how-to-do book on evangelism. It is one of the better works on the subject. The Bible is opened, Issues are honestly dealt with. May this book not only equip its readers with greater evangelistic skill, but also with a stronger motivation to witness for Christ in our fallen world.

Dr. G. Michael Cocoris is senior pastor of the Church of the Open Door, Los Angeles. Previously, he taught evangelism for five years as an adjunct professor at Dallas Theological Seminary.

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